



1918 THE BUDOKWAI 1948
THIRTIETH ANNIVERSARY

J U D O

QUARTERLY BULLETIN
APRIL, 1948

THE BUDOKWAI
15, LOWER GROSVENOR PLACE, LONDON, S.W.1

FIVE SHILLINGS

*Frank Brookling
bamborne*



THE BUDOKWAI,

Founded 1918.

GENERAL COMMITTEE :

J. G. BARNES.

E. N. DOMINY.

G. KOIZUMI.

F. G. CODD.

F. P. KAUERT.

I. L. TIBBS

Chairman :

J. G. BARNES.

Secretary .. G. KOIZUMI.

Treasurer .. E. N. DOMINY.

Asst. Sec. .. M. BELL.

Maintenance Stewards :

L. NORMAN.

A. K. TAMON.

Editor :

MISS E. RUSSELL-SMITH.

DOJO HOURS :

Dojo Stewards on Duty.

Mondays .. 6 — 9 p.m.

A. E. BRIGHT ; I. MORRIS.

Tuesdays .. 6.30 ..

Miss E. RUSSELL-SMITH ;
D. P. MANN.

Wednesdays .. 6 ..

P. SEKINE ; K. GRUNDY.

Thursdays

K. GRUNDY.

Fridays

G. GRUNDY ; F. P. KAUERT.

Saturdays .. 3—5 p.m.

C. GRANT ; I. MORRIS.



MR. G. KOIZUMI ("G.K.")
Founder of the Budokwai



The late PROF. JIGORO KANO
Founder of the Kodokan

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CLUB NEWS

BUILDING FUND.

The Budokwai is commemorating its 30th anniversary by opening a Building Fund for larger premises. The target is £20,000. Many special efforts are being made to raise this sum including:

A new edition of "Twelve Judo Throws and Tsukuri". Displays and special courses of instruction, with the help of associated clubs.

A dinner to celebrate the 30th anniversary.

All members are invited to help and suggest ways and means of reaching the target. Large and small donations will be gratefully received.

ANNUAL GENERAL MEETING.

The 30th Annual General Meeting took place in comfortable mood following an excellent dinner at the Universal Restaurant. The Chairman, Mr. John Barnes, summed up a remarkable year's work which had included an Easter School at Leeds, a Summer School at Bristol, the visit of five Black Belts to Holland (where three of them had remained three weeks), visits to the Budokwai by judoka from Switzerland, Holland, Belgium and the U.S.A., the Anglo-French match and display at the Seymour Hall for the benefit of the Red Cross, four television programmes organised by Len Hunt and fifty other displays, with Mr. Mossom taking the leading part in no less than forty-one ("a giant work" as G.K. said later).

Mr. Koizumi presenting the General Report said that during the year the Budokwai had gone from strength to strength. Dojo attendances had risen from 5,000 in 1946 to 7,500 in 1947 and affiliated clubs from twenty-two to twenty-eight. The time had come to call a national and international conference of Judo Clubs to discuss such questions of common interest as contest rules, conditions of grading, arrangements for matches and the steps to be taken to get Judo included in the Olympic Games. These conferences would be combined with the Summer School at the Imperial College Union Gymnasium in July. All members of the Budokwai were invited to attend the evening sessions to meet and practise with members of other clubs and discuss these questions. The great task before the Budokwai was the training of Judo teachers. All over the country, all over Europe, the Judo movement was hampered by the lack of teachers and it was up to the Budokwai to fill this want.

Mr. Dominy presented the Financial Report (see p. 7). The financial situation had continued to improve. The balance at the bank had risen from £134 to £455 and the Post Office Savings Account from £659 to £869. While the Bulletin still showed a loss this was to some extent offset by stocks of back numbers which were selling

steadily and a further effort to increase sales might turn the small remaining loss into a useful profit. Thanks to the help of Mr. Chew, the Club now owned a valuable stock of outfits.

The election to fill the vacancies on the General Committee following the retirement of Mr. Koizumi, Mr. Bell and Mr. Hollmann resulted in the re-election of Mr. Koizumi and the election of Mr. Codd and Mr. Tibbs.

On the suggestion of Mr. Mann it was agreed to amend the constitution of the Club to give the General Committee power to co-opt additional members as required.

The meeting also approved a suggestion by Mr. Dominy that the committee should be empowered to establish a fund to help affiliated clubs, particularly in paying the expenses of visiting instructors.

BIRTHDAY PARTY

The Budokwai's 30th Birthday Party took place on the 27th January in the Dan dressing room, with an overflow into the bathroom. Like all proper birthday parties, it centred round the cake, which was immense, rich and fruity, and finished off with white and blue icing and cherry blossom decorations—altogether nostalgically pre-war. By what exertions and personal sacrifices Michael Bell procured this treat for us, no one but himself will ever know, but every one who tasted it felt really, truly grateful.

Many old friends of the Budokwai were there—Mr. Yukio Tani who was associated with G. K. in founding the club 30 years ago, Mr. E. J. Harrison, one of the earliest members, Mr. Tricker, who was Secretary from 1929 till 1940, Mr. Marcus Kaye and Mr. George Grundy, stalwarts during the inter-war years, as well as Mr. Leggett, Mr. Mossom, Mr. Barnes, and many others. Mr. Sauvenière from the Union des Sports de Combat in Paris and Mr. Walker Edwards from New York Dojo, U.S.A., represented Judo across the seas.

G. K., called on to "say a few words" as Founder, began on a subdued note—complaining that it was unfair to "direct" him to make a speech on nothing stronger than tea!—but, cheered by the sight of old faces round him, he went on to recall the early struggles when Mr. Tricker had so often cursed him for starting the movement but in spite of all they had had a very happy time. The Club was now on the eve of fresh developments. The pioneer stage was over and there was a widening field of work ahead. Month by month membership was increasing—so was the number of affiliated clubs, both here and on the Continent. The Budokwai was in touch with clubs all over the world—in North and South America, in Australia, as well as in Europe. A big, promising programme was being planned to celebrate the 30th anniversary, with a special display, a dinner and a special number of the Bulletin which would record the experience of the older members. This was all planned

to help spread the movement and put it on a permanent footing—which was so important. He asked young people especially to come forward and help.

Mr. Harrison summed up the general feeling of the audience after this speech with the quotation "Age cannot wither [him] nor custom stale."

AN AMERICAN CONTEMPORARY.

We have received a copy of the bulletin issued by the Chicago Judo Club and congratulate them on a spirited production which packs a lot of meat into a few pages. The account of the Club's activities suggests that Judo in Chicago is of a pretty high standard and any judoka from there who visits this country will be very welcome at the Budokwai.

JUDO CALENDAR.

Anglo-French Match: A team from the Budokwai are due to visit Paris in April at the invitation of the French Judo Federation for a return match. A full report will appear in the July Bulletin.

Chelsea Display: A display of Judo to celebrate the Budokwai's 30th anniversary will be given on the 8th June at the Chelsea Town Hall, King's Road, Chelsea. All affiliated clubs are invited to take part in the programme.

Loughborough Display: A small display by a Budokwai team will be given to the Loughborough College Physical Education Society at Loughborough on the 26th June.

Summer School: At the Gymnasium, Imperial College Union, Prince Consort Road, South Kensington, S.W.7. From the 19th to 31st July, classes for beginners and advanced students. In the second week there will be a national conference of Judo Clubs and an international conference. Those wishing to attend classes should write to the Hon. Secretary, The Budokwai.

GRADING ARRANGEMENTS.

The Summer Gradings will be held on the 12th and 14th July, at 7 p.m. at the Budokwai, open to all members and associates of the Budokwai as well as to individual affiliated members or members of affiliated clubs. Entries with grading card and the fee of 1s. should reach the Secretary by 5th July. New grading cards available both to members and to affiliated clubs can now be obtained from the Secretary, price 1s. The card with a further fee of 1s. must accompany any application to enter a grading contest.

Grading records, lost cards, etc. will be dealt with by Mr. Fred. P. Kauert. All enquiries c/o The Budokwai. Stamped, addressed envelope, please.

(Contributions for the July Bulletin should reach the Editor by the beginning of June).

FINANCIAL STATEMENT

RECEIPTS AND PAYMENTS FOR THE YEAR ENDED 31ST JANUARY,
1948.

	<i>Income.</i>			<i>Expenditure.</i>		
	£	s.	d.	£	s.	d.
To Balances in hand at 1st February, 1947—						
Cash at Bank	134	13	4			
Cash in Hand	4	10	10			
Post Office Savings Deposit Account	659	8	0			
„ Receipts—						
Subscriptions	680	2	0			
Fees for lessons	559	19	0			
Sale and Hire of Outfits	381	7	4			
Grading and Application Fees	6	1	0			
Sale of "Judo" Bulletins	199	19	11			
Reconstruction Fund	40	4	2			
Cloth Badges	2	12	0			
Vacational Schools	88	6	0			
Displays... .. .	35	14	0			
International Contest	34	6	0			
Rent Received for Premises sub-let ..	86	8	0			
Sale of Xmas Cards	4	10	6			
Sundry Receipts	20	13	6			
Interest on Post Office Savings Deposit	10	4	6			
By Payments—						
Rent and Rates		206	4 2			
Lighting and Heating		75	2 9			
Stationery and Stamps		23	13 9			
Printing		37	18 8			
Premises Repairs and Mats		134	2 6			
"Judo" Bulletins		220	0 4			
Outfits		395	2 9			
Instruction Fund		219	16 3			
Vacational Schools		117	12 9			
Laundry		12	6 8			
Committee Meetings Expenses		17	0 10			
Cost of Displays		9	6 7			
Metal Badges		31	5 0			
Cloth Badges		13	10 0			
International Contest		60	4 0			
Auditor's Fee		4	4 0			
Sundry Payments		24	18 10			
By Balances in hand carried forward 31st January, 1948—						
Cash at Bank		455	16 7			
Cash in Hand		21	0 2			
Cash in Hand (Postage Book)		1	0			
Post Office Savings Deposit Account		869	12 6			
	<hr/> £2,949 0 1 <hr/>			<hr/> £2,949 0 1 <hr/>		

THE THIRTIETH ANNIVERSARY

Celebrate we shall a milestone in the annals of our Budokwai the 30th anniversary—with Displays, Dinners and Dances. Commemorate we shall, with a building worthy of our future home.

Thirty years is an endurance to wait, but it has passed like a night's dream. The events which came to pass have formed a pattern in the eternal carpet of the cosmic weave: the Budokwai as a part in the picture of Judo.

The achievements of the Society in that thirty years may not have been of very great importance on the physical plane. But the value of the crop gained on the mental and spiritual planes is beyond human measure for the crop is potent seed.

In 1918, when The Budokwai was founded, the first World War was still on, and occasional visits of German bombers, and the drain on people's spare time were not helpful to the pioneer workers. Nevertheless, the seed was sown, the root had taken, the infant plant was cared for with patience and nourished with an unstinted supply of perspiration. By 1938, when we celebrated our "Coming of Age," the plant had grown, and its activities were branching out promisingly further afield. Then when the second World War came, its poisonous vapour nearly brought an abrupt end to the young plant, in 1941. However, destiny ordained otherwise. The plant escaped the hand of destruction. Since then it has grown; indeed, it has outgrown the enclosure and now stands before us entrusting its future to our hands. The pressing need is for suitable accommodation—a Dojo large enough for one hundred people at a time, and provision for residential students. Did I hear, someone say, "The Castle in the Air?" Let us concert our effort, for "Divided we perish: united we conquer." The need is only £20,000.

Judo, in its natural state, is in line with all other things, to be used by Man for good or bad, according to Man's estimation. Its merit, to be of any value to Man, should be tuned into the basic vibration of Life—creative and progressive, thereby promoting happiness and contentment in Man.

In this present commercial and technical age, all thoughts and activities are influenced and gauged by their arithmetic results, and the intangible reality of Life is sadly neglected—in fact, it is not recognised.

The Budokwai has selected a lonely path apart from the common high roads of modern commercialism, publicity and mass production. For its object—the culture of the sense of balance and the unity of the cosmic duality—cannot be attained by commercial processes, dealing in Judo as a commodity. An ideal is doomed when it becomes involved with financial or personal interests. Without

an ideal, a man is doomed. He vegetates, or, like a rudderless ship, drifts, wanders, falters, finally founders. So does an organisation, nation or race.

Mental and spiritual balance depends upon clearness of conscience, absence of prejudice, and its stability depends on independence of thought and conviction: just as stability of body-balance depends on independence of external support. Consciousness of conscience, however, is similar to consciousness of the body: a sign of an unhealthy state, sensitive to the slightest touch, "push" or "pull." The weak spot in the conscience often becomes inflamed and develops a state of hypersensitiveness, an unbalanced state. The condition of Life and behaviour of Man is the manifestation of this law of Nature. The knowledge is the foundation, and the first step towards progress, as is the knowledge of the theory in the study of Judo. The value of knowledge, however, depends upon being embodied, as of the theory on skilful application.

In celebrating this memorable occasion, I should like to express grateful thanks on behalf of The Budokwai and Judo, and of myself, to those who have rendered selfless services for the benefit of the Movement, and apology to those who were infected with "Judo addiction," and sincere homage to those who have passed on.

Although it may be said that to indulge in recollection is a means of escape for the aged, I must say, in conclusion, that it is good to see old members returning to the mat, one by one, like the prodigal son, and to hear them exchanging memories of happy and colourful incidents: indeed, some were familiar figures over 25 years ago.

The Dojo, to us Judoka, is an oasis amidst the harassing desert of Life's turmoil, free from all distinctions and formalities, socially, racially, nationally, also from religions and politics. The community is of fellow-pilgrims on the common way of human progress, each ready to give a helping hand to those who are in need. There flows the refreshing air of happy satisfaction, tuned to the rhythm of Life, free and natural.

Good old Judo: Long Live The Budokwai.

G. K.

A CHINESE JUDO TEXT

by T. P. LEGGETT.

Judo is a training of the physical, mental, and moral faculties. Most of the training consists of Randori (including contest) and Kata. But it is the Judo tradition that to complete the training it is necessary to study the principles on which it bases itself. These are stated to be of universal validity, though owing to the historical development of Judo they are generally set out in the language of Buddhism and of Taoism.



T. P. LEGGETT (5th DAN)

man, and furthermore their training is very long and monotonous, and does not necessarily build up a good understanding of manoeuvring. But within their sphere I should not say that they are ineffective.

The Shao-Lin text is in six volumes, with about three hundred illustrations—brushwork sketches in the Chinese style. It sets out a system for producing flexibility of the body, nervous energy and speed, and mental control. From the hundreds of practices I have chosen a few, all of which I have seen often in the Judo halls. Most Judo men perform two or three of them before going on the mat.

The theory is, briefly, that the vital energy (in Japanese, Ki) is circulating through the cells of the body all the time. There is also a circulation between the "three powers"—heaven, earth and man. If the flow of Ki is unimpeded, the body is vigorous and energetic, and recovers quickly from injury. The exercises break up adhesions in the muscles and joints which would block the circulation of Ki. The process is assisted by deep regular breathing, by fixing the attention on the parts being stretched or exercised, and by relaxing the other parts of the body.

(1) Stand upright with the feet together. Stretch the left arm behind you to the base of the spine, palm down. Stretch the right arm up, palm to the sky. Now stretch the arms even further, as though pushing heaven and earth apart, for the space of three full breaths. Relax the position and perform it on the other side.

(2) Stand upright. Stretch the arms wide apart horizontally, so that they are in line. Turn the palms to the sky, then forcibly revolve the arms so that the palms face down. Forcibly turn them up again, and then down once more. Continue for the space of one full breath.

Through the generosity of Dr. R. H. van Gulik, an eminent Japanese and Chinese scholar, I have come into possession of a copy of a Chinese text on the application of these principles to training. It comes from the Shao-Lin monastery, founded by the Emperor Kao Tsu in Homan about 500 A.D., and from which derives one of the chief Chinese schools of Atemi and Resuscitation. The Chinese schools knew little of Nage-waza or Ne-waza, but in the special field of Atemi they did make a considerable contribution to the development of Judo as we know it today. I have seen a few demonstrations by the Chinese Atemi experts; they lack the all-round skill of the good Judo

(3) Stand upright with the arms wide, in line horizontally as before. Turn up the fingers so that the palms face outward. Now push outward with the palms, as though you would push apart the ends of space. Three breaths.

(4) Stand with the feet twelve inches apart. Lower the body as much as you can by bending the knees, but keeping the heels on the ground. This is called the "horseback" position. Now stretch the arms above the head, palms facing inward. The fingers are fully extended, as though a horseman was reaching out to touch the willow branches under which he is riding. Keep this for one full breath. For the next breath, clench the fists, as though the rider had grasped the willow branches. From this position,

(5) Spring up on tiptoe, feeling that knees, loins and spine are fully stretched. Stretch the neck and turn the face to the sky. Three breaths.

(6) Drop down on hands and toes. Kick out directly to the rear with the right *heel*, keeping the toes pointing down. The head, back, loins, knee and foot should be in one line. Bring down the right foot and kick with the left. Continue alternately for three breaths. (A variation much in use at the Kodokwan is to lie on the back and kick out the heels alternately; when the kick is complete the heel should be just above the ground. The leg which is not kicking should be drawn up to the chest. Remember to kick with the heel, not with the toes. The kicking leg is fully extended.)

(7) Support the body on toes and hands, arched, with the loins high and knees and elbows straight. Now bend the elbows till the face almost touches the ground between the hands. Gradually straighten the loins so that the chest comes forward between the hands. Finally, straighten the elbows and rear the head high, bringing the abdomen between the hands. The body is now bent concavely to the maximum. This whole movement is made during a slow exhalation. During the inhalation bring the body back to the original convex position. Six times. This is the most popular preliminary to randori at the Kodokwan.

(8) Stand upright with the arms wide apart, palms down. Bend the thumbs right across the palms. Now bring the first finger of each hand tightly across the thumb, keeping the other fingers as fully extended as you can. Then bring the second finger down to join the first. Then the third, and lastly the little finger, so that all four fingers are tightly clenched across the thumb. Hold tight for a breath, and then bring up again in the reverse order. Repeat six times. (This method of clenching the fist is supposed to be important in all the knightly arts. It is said to invigorate the whole body and the mind.) This exercise, and exercises (2) and (3), are also done in the horseback position.

(9) This exercise is designed for elderly people. Stand very upright, hands clasped behind you. Slowly raise the clasped hands as

high as you can, arching the chest and keeping the elbows quite straight. Lower slowly and repeat several times.

The above are a few of what the text calls "Outer practices". The purpose, as I have said, is to break down the adhesions which prevent the flow of vitality. The text has also a large number of "Inner practices," which deal with the nervous system and mind. They aim at (1) direct cultivation of Ki, and (2) breaking down the adhesions which are said to form in the mind, like creases in a well-worn suit of clothes. I have picked out two basic exercises in a well-used in many Judo halls ; in some dojos they are compulsory, so that the Judo-ka ought to know about them.

(10) "Sitting upright in relaxation, the feeling and thought must be centred at the Saika Tanden, feeling that there is a burning fire enclosed in a small chamber there." The point referred to is about one and a half inches below the navel, roughly the centre of gravity. This practice aims at cultivating the Ki ; it is said to be a good one before a contest.

(11) This is called by Judo men "Moku-so," which they explain as "silencing the mental activity." The text says : "Sit cross-legged in relaxation. Shut both eyes completely. Totally banish from the heart all the varied thoughts. The spine must be upright ; the loins may not sag ; the body may not incline. Clench the fists firmly (as described in exercise 8) and you shut the gates against distractions. Quieten the thought and be the spirit." The spirit, the real self of man, says the text, reveals itself when after long practice all the passing thoughts have been relinquished.

It might be assumed that the Inner practices lead only to unconsciousness or sleep, but such is not the experience of the Judo masters who advocate them. It should, however, be added that these teachers, like most others, expect their pupils to live a strict life and to practice the Judo winter and summer training.

In one dojo which I attended for two years, the Moku-so was compulsory for about a minute at the beginning and end of the practice period. In another, the teacher insisted on no less than fifteen minutes of it before teaching his kata. He was over seventy, but his demonstrations of his special school of Kime-no-Kata, and of Kendo, were among the most remarkable I have seen. He taught his kata in private, and most of the pupils at the dojo learnt only the ordinary randori. But he used to say that those who confine themselves to randori do not know Judo.

I have refrained from commenting on the Inner practices, because the subject is difficult and not everyone is interested in it. Those who want some information on the Tanden should read the "Fighting Spirit of Japan" by E. J. Harrison, which has the great advantage of being written by an expert Judo-ka. Moku-so practice is described in a Taoist text translated by Wilhelm under the title "Secret of the Golden Flower", and in the chapter on Fencing in Suzuki's "Zen Buddhism and Japanese Culture."

Here is a parting piece of advice from the Shao-Lin text for the Judoka : " In standing, like a pine-tree ; in movement, like the wind ; in sleeping, like a dead man."

DOJO DOINGS

Dear Fellow Members,

This being a special edition of our Bulletin I should like to bring you up to date with the news from the mat. In 1947 the Budokwai took part in more shows than ever before, culminating in that splendid effort at the Seymour Hall in December. As that show has already been reported, let's pass on. London Palladium saw the Budokwai, as did Radio Olympia and the television studios at Alexandra Palace. Counting up in my diary I find I took part in some 41 displays, assisted right nobly by that cyclone of the mat world, Stan Bissell, and Miss Mary Hobbs, who always thrilled the audience with the " Girl v. Bandit " act. Stan was and still is the bandit while I did the commentaries. While it is impossible for me to tell you about all the displays of 1947, I would like to tell you about some of the incidents which stand out in my mind. I recall the show at Northolt when the knife slipped and buried itself in Stan's arm. How he carried on and, tipping me the wink to stay on the mat and receive the applause of some 28,000 people, wrapped his jacket round the bleeding arm and ran off the arena. When I reached the dressing room Stan was saying " Will somebody tie this perishing arm up ? "

I remember the annual fete at Stroud in Gloucestershire, when some bright spirit suggested the local beauty queen having a picture taken throwing me (the things I do for Judo !). She threw me all right, in high heeled shoes and an ankle-length frock, and fell on me for good measure. The crowd enjoyed it immensely. As for me, all I needed was a nice headstone with " He did his best " carved on it.

I remember a certain club at Tottenham, which is one of the wettest places I ever appeared in. Can you imagine walking on to the stage to find your audience waving pint glasses about ? Our act as Judo was a failure ; as a variety turn it was a riot ! I could go on and on in this vein but now I want to turn to some more serious things, and first of these is to wish T. P. Leggett a speedy recovery from the illness which has kept him out of action for so long. Brother Leggett should have been captain of the team against France but was forbidden by his doctor to take part, which must have been a heavy blow to him. Now a hearty welcome to Robert Sauvenière who has been with us of late. Good luck, Robert, we hope you can stay a long time. Welcome, also, to Walker Edwards, of New York Dojo. Glad to have you with us, Walker. Country Cousin also called in to see us some while back and I would like to correct him on a point he made in his last article. He said " in

Mossom we have an expert whose aim is to polish his man off in the shortest possible time." That's not right, Country Cousin, I don't care how long it takes so long as I *do* polish them off.

Now I would like to introduce to you the latest recruit to the show side of Judo. He's Ken Tamon, at present 1st Kyu, and he is cast in the same mould as Pony Friedman. I used to think Friedman was dumb but now I'm not so sure. However Ken is getting to grips with the Kata and has been known to ask an intelligent question. When Ken and I go to a show, we are nearly always accompanied by a third person, by the name of Gus Wiegand who does all the odd jobs and generally gets in the way. In fact, any resemblance between Gus and Ken at a show and any living person is purely coincidental. It was while out with these two characters at Hendon Police College that I ran into one of the best accidents I ever had. It was like this. The police tender was due to collect us from Hendon at 10.30 ; it arrived at 11.15 p.m. Now at this show were many V.I.P's and much beer was provided, the residue of which was loaded into the tender (oh, happy day !), and then we all piled in, and the rain poured down, and off we went and it was then I made a shattering discovery. All the bottles in the tender were full and the rain poured down ! From then on we just didn't care and then the tender broke down and the rain poured down and poured down. Two hours later the relief truck arrived and reluctantly we left our tender and, believe me, the pavement was like velvet and the rain poured down and we didn't even care.

And to finish, here is a news flash from Pony Friedman in New York. He writes, " In September we expect a happy event." So good luck from all at the Budokwai to the Friedmans, and that concludes my not so serious " Dojo Doings ".

TED MOSSOM.

JUDO IN NEW YORK

By G. M. FRIEDMAN

" Hallo out there ! " is a well-known American play. So " Hallo out there ! " from the other side of the great pond. Three thousand miles across the ocean is quite a distance and America a strange land, especially New York where you hear strange tongues and meet all sorts of people. A big city cannot be judged alone by the number of its inhabitants and its houses but also by its cultural life, by its facilities for sports and recreation, by the hobbies people can indulge in.

New York surely conforms to this guiding pattern for there is hardly anything you cannot do in this City—provided of course you have the necessary cash. It is unnecessary to say therefore that we have even a Judo Club. It is called the New York Dojo, is situated on the East Side Uptown at 424, East 71st Street, one block from the East River. It is not as easy to get at as the

Budokwai in London, as you have to pass through a number of dark streets when you come from the subway which is not always so agreeable on a cold winter's night. However once you get there a fragrant odour of lager beer and Scotch whisky greets you and what could be more welcome to a man than a fine whisky after a stroll in the chilly, icy weather? "Keep your hands off," your Judo spirit whispers and so you walk past the bar only to see another room where men and women are chatting around a table, stuffing themselves with roast turkey, frankfurters, chicken and what nots. Beer is consumed wholesale. You think you are in Utopia, may be you are, but you pull yourself together, forget all you have seen—after all there are some nice clean throws awaiting you in the basement below. With giant strides you rush downstairs to the music of Tin Pan Alley, Happy Birthday, or Chinese Temple Music. Yes Sir, this is the band which introduces the athletes with its drums and trombones. As the band relaxes from fortissimo to pianissimo you hear what you have been yearning for, a "hip" noise gushing forth from someone's Saika Tanden followed by a clean wholesome slap (a breakfall, needless to add). This is Judo! After all, anybody can concentrate in a silent dojo, but if you can strive ahead with all these distractions—then you show a real Judo spirit. And the boys are doing their best. There is Bill Miller, 3rd Dan, a tall fellow with a lot of fighting spirit and a pretty wife who is always there to watch. He has a good hip-throw and a remarkable way of wriggling himself out of awkward positions on the ground, a kind of Delpiano style. The driving spirit of the Club is George, a Japanese, known to his more intimate friends as Mr. Yoshida. He is a third Dan and a good teacher and mainly goes in for teaching the novices. Mr. Lowell, the treasurer (1st Dan), is another old hand. It would take too long to mention all the members, suffice it to say there is a wide range from white belt to third Dan via all grades, all shades and all colours. Unfortunately the Club cannot boast of too many members. It is a little disconcerting that not enough fresh blood is coming in and also that the progress of the members is not too rapid. There are too few practising black belts, so that beginners are shown relatively little.

The Club used to be outstanding before the war. Some of its visitors included the late Prof. Jigoro Kano, G.K., Japanese Ambassadors and others. It had its own premises at 114, West 48th Street, and a number of outstanding members, some of whom have become legendary. There is Harold Grey, 3rd Dan, Commander Derek Lee, R.N.V.R., 3rd Dan. Commander Lee commanded a British destroyer during the war and visited the Budokwai on two occasions. Ken and I once went to see him in his office in a New York skyscraper where he told us of some of his experiences.

About 50 miles from Manhattan in the State of New York there is the picturesque town of Ossining-on-Hudson. Ossining has a local Judo club, called the Ossining Judo Club; one day last

year Ken and I with a number of New York Dojo members went there to give an exhibition. Men and women members of Ossining also took part. Their rating is mainly around the white belt stage. Some of the female Judoka gave an interesting account of how to deal with ruffians and roughnecks. One lady of the audience on congratulating a young blonde added that she would not like to meet her (the blonde) in the dark, whereupon Ken remarked that he would. Ken was the compère of the show and sounded like Ted Mossom II. The show consisted of exhibition contests, the katas (given by Ken and myself), "girl beats boy," defence against violent physical encounter, plus a demonstration of locks.

We have given exhibitions here and there, such as at Loom's School in Windsor—which is incidentally the oldest settlement in U.S.A.—located in the State of Connecticut, in New Brunswick, in the State of New Jersey, and in New York City.

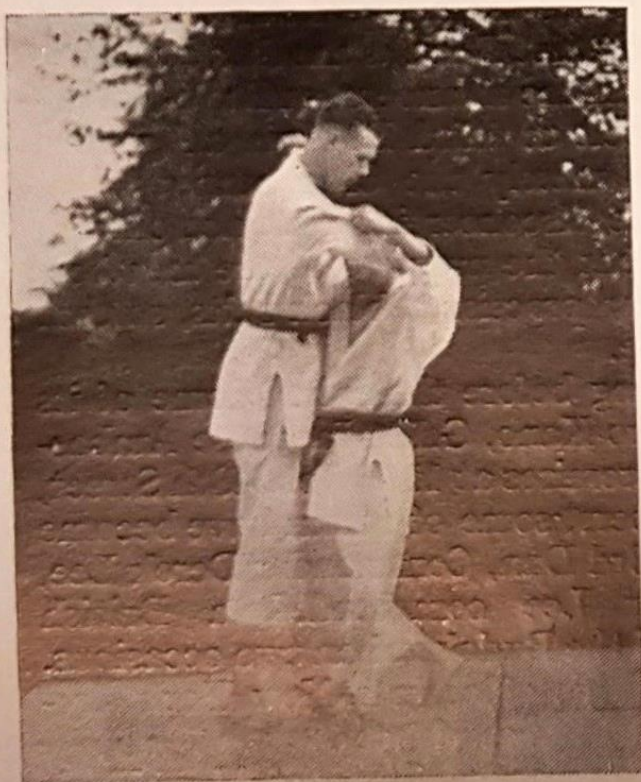
JUDO

(continued from the last Bulletin)

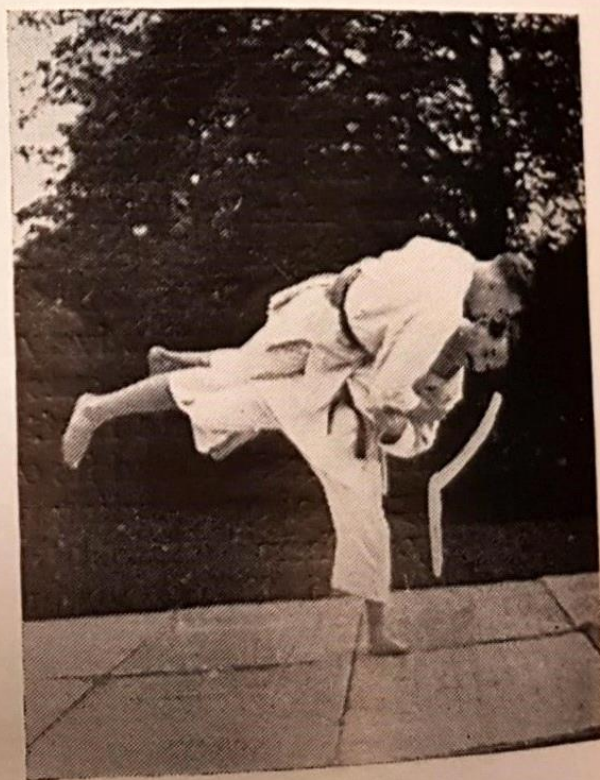
KOSHI-WAZA (HIP THROWS).

Uki-goshi, Harai-goshi and Sasai-Tsurikomi-goshi are described in Vol. 3, No. 3, by F. Kauert in "Nage-no-kata." Here I will deal with the technique of Hane-goshi and Koshi-guruma.

Hane-goshi. Spring hip throw. The name is derived from the nature of the throw which appears as if it is executed with a spring-like action of the leg. An ideal moment for this throw is when the opponent moves forward, with his body slightly curved forward



(Fig. 1.)



(Fig. 2.)



(Fig. 3.)



(Fig. 4.)

as if he is going to push you by the shoulders. Place your left foot close in the front of your opponent, the toes turned well to the left, and, hunching your back, balance yourself on your left leg which is straightened and stiffened. The right leg is lightly bent and placed across the opponent's legs. Then, the right side of your body should contact with the front of the opponent's body in the form of the letter T. (Fig. 1.) At the same time, passing under the opponent's left arm, place the palm of your right hand to the opponent's back near the shoulder blade, and press his body against yours, with an upward push, and with the co-ordination of your left hand, balance the opponent on his toes. At this stage, you should not feel the opponent's weight. Now Tsukuri is complete. In executing Kake, sway the two bodies together to your left, in order to balance the weight of the two bodies on your left leg. At the same time, keeping the right side of your body straight and pivoting on the left-hip joint, swivel it to your left, so that the opponent's body is lifted and laid on your right side, as if it were on a rack. (Fig. 2.) To complete the throw, swivel further, to get the heads lower than your right leg and turn your body by moving your left hip backward. (Figs. 3, 4.)

During the swaying and swivelling the contact of the chests must be retained and you should not feel your body slide against the opponent.

When you have mastered this basic technique, you should study the way of using your right hand without changing the hold on the opponent's lapel. Lift the opponent with it, by bending the wrist, so that your hand and forearm form a shape like that of a swan's

head and neck, and move the right arm backward as if you were expanding your chest. The action is a little difficult to attain but it is quicker than the other and less likely to give the opponent warning.

This throw can also be applied when the opponent stands idly, keeping the body upright, in which case it will be more effective, if you give him a light push first in order to prompt his instinctive resistance. Hane-goshi is one of the very popular throws and a number of variations have been developed. The differences are in the way of getting the contact and the direction to which the throw is applied, according to the opponent's stance and posture.

Continuous attack. When the opponent bends his body to counter your effort, attack him with either O-goshi or Koshi-guruma or Ouchi-gari. When he straightens, with Sasai-Tsurikomi-goshi.

Counter throw. As the opponent steps in, lower your body, hug the opponent between your arms and lifting and turning him sweep his left ankle upward with your right foot. (Fig. 5.)

Defence. Disturb the opponent's balance to his left-back by straightening your left arm and drawing back your right.

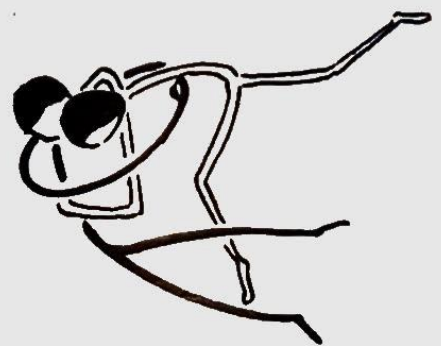
Koshi-guruma. Hip Wheel. This is a useful throw when the opponent counters your attempt at other hip throws or Taiotoshi by bending his body or moving his hips away from you. Turning your body further making three quarters of a circle from the original position, hold the opponent's body across your back by wrapping your right arm round his neck like a scarf. Then turn your body sideways, and by dropping your right side and balancing the opponent on your left, throw him in front of you. The contact of your body should be made with the opponent at the lowest possible part of his body and the Kake should be more like turning the opponent on a parallel bar. (Fig. 6.) In turning your body to get into the position, care should be taken to maintain the contact of your hand with the opponent.



(Fig. 5)



(Fig. 6)



(Fig. 7)

Continuous attack. Yoko-sutemi, side body throw, can be applied to your right by making a right-about turn, pivoted on your left foot. The exact direction in which it is applied depends on the opponent's stance and movement.

Defence. Lower your body and lean back.

Counter throw. Drop your body and hug the opponent by the waist, then sliding down to the mat, under the opponent, throw him across your body to your right. (Fig. 7.)

(To be continued.)

PILLARS OF THE SOCIETY

The writers of the following contributions include most of the leading exponents of Judo in Britain. We are very proud to be able to present such a distinguished collective tribute to the thirty years work of the Budokwai.—Ed.

SHAW DESMOND: *Old Budokwai Nights.* " 'Those dear dead days beyond recall,' writes the poet. The nights when our friends Koizumi and Yukio Tani were in their prime and the latter was finishing a 25-year unbroken success on the music-halls by taking on anything that could crawl!

"The night when Ishiguro, the painter on silk, 'painted out' one of the wrestling champions of the time and then proceeded to jump around the *dojo* on his *knees*! And how he spun 'em with that shoulder-turn!

"Then there was the stream of *judo-ka* from the Kodokan, Tokio. The five-footers, Otani and Kotani. The giant 'champion of the world' Nagao-ka, with his grave dignity, teak-like head, bronzed and noble, and his matchless movement. 'The man who never moved more than six inches.' I shall never forget the night I had to face him and the terrible neck-wrench, exquisitely administered, when I thought my spinal column had gone—but also his perfect kindly courtesy, out of all of which I got my 'brown belt.' The black belt took me exactly ten and a half years to attain—but, although I kept it to myself, I had reached the half century ere I took up *ju-jutsu*. It's never too late to mend—or to be broken!

"I am back once again under the top-lights in the upper *dojo*, with 'Tiger-Koizumi,' the gentlest of carnivora! And with his catlike exquisite movement 'working' over me. I am also once again being held in a terrible carotid strangle, lying plexus to plexus in the groundwork of the *Katame-waza*. Either Tani 'saw black' or I forgot to tap, but I remember thinking that this was my last moment on earth—and what a beautiful transition stage to heaven!

"There was the night when the Moslem challenger for the Graeco-Roman world-title turned up and to whom I gave his first judo lesson in the lower *dojo*. As I was showing him stance and synchronisation of gait, I felt myself lifted skyward and then the roof fell in. The 'roof' was my Moslem friend who had 18½ inch biceps, a chest

somewhere in the late fifties, and an eye with blood in it! He had gripped me in the Graeco-Roman hold, had lifted me, dashed me to the mats and then fallen on me. After which I took my Muhammad-an friend upstairs to the tender mercies of Yukio Tani, then in his sixties, who had been wrestling powerful young men for perhaps a couple of hours, who permitted my Moslem man-mountain to waste his sweetness on the desert air of the *dojo*, what time he rushed like a baited bull from side to side, as the gamest champion of them all evaded him. What Yukio Tani did that night, will never be forgotten, for he proved beyond cavil that even Graeco-Roman champions were but dust in the hands of the trained *judo-ka*. (Strictly between you and me, neither Koizumi nor Tani ever permitted us to see them go all-out, except on one occasion, which nearly affrighted me for ever!)

"I remember a six-dan Kodokan little man, perhaps five feet high, throw me into the air with a *sutemi*, and then, ere my body reached the ground, technically 'kill' me three or four times, I feeling the finger-impact. 'There were giants in those days,' as it was writ in Holy Writ, from which the oldest of us all, a dear old gentleman from the Isle of Man, was always quoting. He could still put them down at seventy-odd.

"To my splendid friend Gunji Koizumi, as to gallant little Yukio Tani, I, like hundreds of others, owe not only physical health and power, but, infinitely more vital, the mental clarity which comes from the steady practice of 'the gentlest art in the world.' To these gentlemen and comrades, I pay my acknowledgments and make my bow. *Banzai!*"

E. J. HARRISON: *The Man from Hiroshima*. "One evening after a series of quite strenuous bouts I prepared to have a hot and cold douche and pack up for home when the principal of the Dojo, himself a decidedly dangerous opponent in 'groundwork,' intervened and ceremoniously informed me that a *yudansha* from Hiroshima would shortly arrive and was most anxious to enjoy the privilege of a bout with Harrison San before he returned to his home town. Tired though I was, *noblesse oblige*, and so I waited. Soon a strange Japanese of more than average Japanese height appeared on the scene, changed into *keikogi* and requested the honour of a bout. To my natural satisfaction I got the better of him, and at the close of our friendly tussle I again made a move in the direction of the bath-room, again to be checked by the principal who apologetically explained that my late opponent was *not* the eagerly awaited Hiroshima *yudansha*! Then shortly afterwards a second strange Japanese on the large side made his appearance and invited me to try conclusions on the mat. Wearier than before I was still able to finish the practice bout on level terms. So for the third time I got ready to go, when once more the principal stopped me and almost simultaneously introduced me to the genuine Hiroshima *yudansha*, a splendidly built and distinctly handsome young Japanese who bore all the distinctive hallmarks of

the trained judoka. At this juncture I was not ashamed in my best Nihongo to point out to the newcomer that I had already put in a very long evening and was therefore in no fit condition as a wretched *mudansha* to do myself justice against a *sensei* of his acknowledged reputation. But of course the Hiroshima man would take no denial, effusively assuring me that he would gladly make every allowance for my weariness of the flesh. On the other hand, should he return to Hiroshima without the honour of the longed-for bout with the celebrated (sic) Harrison San, whose fame had already reached his home confines, he would never forgive himself!

"As was to be expected, in the ensuing encounter I came off second best, but nevertheless scored more than once and generally speaking fairly sustained my reputation. In the end we parted with many expressions of mutual esteem and friendship.

"A year or so later, when I had already won my black belt at the Kodokan, the young Hiroshima man turned up there on a visit, recognised me immediately and with a humorous grin apologized for the rise he had taken out of me on the occasion of our first meeting. The appropriate phrase was '*Konaida wa, jitsu ni shitsurei itashimashita!*' ('I was really rude to you the other day!'). On my part I was rather tempted to retort, '*C'est magnifique, mais ce n'est pas la guerre!*' *Verb sap.*'"

MISS WHITE COOPER (first woman member): *Early Days.* "The memory of early days at the club brings back many happy occasions. Perhaps especially choice were those evenings set aside for the only lady member, who thereby enjoyed exclusive practice with the Founder, with periods of rest when there could be delightful and unhurried talks, sitting quietly on the mats. What fine practice! What good talks! And so to the first display—at the Aeolian Hall. Details are blurred, but the audience was large, excitement great, and stage fright acute for one member at least. Afterwards it was good to find ourselves of centre page importance to the artist of the Sphere. Then there were Saturday afternoons, when members and friends met for tea and talk, to watch demonstrations of kendo, ikebana, or tea ceremony, etc., or to hear interesting talks on varied subjects. They were unique, those Saturdays. And always and on all occasions we met an influence that inspired, encouraged and has remained dear to us all."

MARCUS M. KAYE: *Pre-War International Contests.* "In 1929, the Budokwai had not yet attained its present membership and financial strength. A foreign tour was therefore a most ambitious undertaking, but that did not deter Mr. Koizumi, through whose vision and serene confidence the Club was first led to contemplate a series of 'away' contests in Germany. In this, as in so many other respects, we owe much to 'G.K.', since international contests have undoubtedly been of benefit to Judo, whatever has been the case in other sports. The interest aroused and the matching of different styles provided by such meetings is a distinct stimulus to the diffusion of

Judo and to the raising of the general standard of proficiency. And in any case, a contest is always—a contest! There was already a growing Judo public in Germany, and when an invitation was received from prominent German clubs the opportunity of helping the spread of Judo in Europe was seized.

“With these considerations in mind the Budokwai sent out a team to meet the Frankfurt and Weisbaden Clubs in the late winter of 1929. The team—limited to four by the modest resources then available—was accompanied by ‘G.K.’ As nothing was known of the standard of our opponents there was much speculation as to our prospects. In the event, however, the authentic Japanese methods in which we had been trained were well rewarded, for the Budokwai won both matches without losing a bout. We found the Germans very fit and strong physically and aided by general training facilities far exceeding those available in England. Their thick, soft mats were also more of a handicap to the fast and flexible style we had been taught by ‘G.K.’ and Tani than to the slower and stiffer tactics of our opponents. Nevertheless, correct Judo methods prevailed, as at subsequent meetings.

“The following year the combined Frankfurt and Wiesbaden Clubs paid a return visit, making a short tour of English Clubs and meeting the Budokwai at the old Stadium Club (later to be blitzed). The Germans had not failed to realise their shortcomings, and had recast their system of training so far as possible on our methods. But the lack of a resident Japanese teacher limited their progress, and once again the Budokwai won.

“In 1931 a preliminary series of inter-Club contests was held here to select a team truly representative of British Judo as it was then. As a result Van der Werff of the Birmingham Judo Club was included in the team which again went to Germany, the rest being Budokwai men. On this occasion our tour was more extended, including Frankfurt-on-Main, Wiesbaden, Dresden and Berlin. Once again the virtue of Budokwai training was shown, for we won at each place. A further proof of the value of authentic Judo lay in the fact that the Berlin Club, who alone of all German Clubs had a Japanese instructor (Dr. Kitabatake), were our most difficult opponents. By contrast we found the Dresden Club much easier despite their massive physique—a further illustration of the practical basis of Judo.

“There is no space here to detail individual contests, but all the way through the series of British-German matches these truths have been consistently demonstrated. By 1932 German training had derived much benefit from visits by ‘G.K.’ and Tani, and had proceeded sufficiently far on correct lines to raise their standard considerably. As a result they were in that year able to secure a narrow win at the Stadium Club.

“In 1933 the series of matches was discontinued owing to the changed political régime in Germany. When it was resumed in 1938 the same moral was pointed out more strikingly than ever. By

this time German Judo was receiving the lavish support which the Nazi régime accorded to all combative sport, and yet against the Budokwai team which met them in London the Germans did not score a single point.

"Thus the whole series of pre-war international contests confirmed the efficacy of the flexible but aggressive contest methods taught at the Budokwai.

THE BUDOKWAI TEAMS

1929	1930	1931	1932	1938
J. O. Hood	J. O. Hood	M. M. Kaye	C. Cawkell	T. P. Leggett.
C. Cawkell	C. Cawkell	H. Johnson	H. Johnson	N. E. Hyde
L. Crewe	M. M. Kaye	D. A. Woolfe	L. A. Mitchel	E. A. Heaslett
M. M. Kaye	H. Johnson	H. van der Werff	A. T. Morton	E. Mossom
		H. Hyde	J. Hanbury-Tracy	A. Delpiano

H. A. Tricker :

"Who is he ?

H. A. Tricker, born 1897, Civil Servant and ex 'foot slogger,' wounded in the 1914-1918 War, who began Judo in January, 1927, and, in a modest way, Kendo.

What was he ?

Honorary Secretary and 'general factotum' of the Budokwai from 1929 until shortly after the outbreak of the War of 1939-1945.

What did he do ?

Took part in many Judo contests, lost most of them, but enjoyed all of them. Finished up with 2nd Dan (Judo) and 1st Kyu (Kendo). Won a silver cup for individual merit (Judo only) at the 1929 Annual Display. Claims to be the only European who has broken both collar bones at Judo.

Why has he given up Judo ?

Nothing to do with collar bones, but because he got short of breath.

What were his favourite tricks ?

Sweeping loin and drawing ankle.

What does he think of the Budokwai now ?

Reckons it is the best club in the world and that all males over 12 years of age should join it."

THE FRIEDMAN BROTHERS : *Tribute.* "It is an amazing feeling when you travel from one town to another, even from one country to another to find—sometimes in the remotest spots—a Judo Club, where although the locality's customs and/or language may be different the same Judo spirit prevails. In England, France and the United States I found the Budokwai's motto to be true : In Skill Opposed, in Spirit United. I was made to realize the high standing and repute of the Budokwai, and more than that—the rating and skill of its members compares favourably with any club outside Japan.

"The Judo centre of the Western World is the Budokwai and its graduates and pupils the new emissaries of the spirit of Judo throughout the West. Clubs similar to the Budokwai were founded by Kodokan and Kano pupils elsewhere in the Western Hemisphere.



E. MOSSOM (3rd DAN)



A. DELPIANO (2nd DAN)

However no other club has reached such a high degree of proficiency and publicity as the Budokwai. Its success has been due to the unfailing, undying and tenacious efforts of our great master, G.K."

[The message is from G. M. Friedman : Ken sent candies, wonderful candies, but nobody could find them after the next Ladies' Night—Ed.]

TED MOSSOM : *Looking Back*. "In the 30 years which the Budokwai has been in existence, quite obviously 1932 was the most outstanding. That was the year I joined the club. To say I haven't looked back from that day would not be true, as I am constantly looking back to make sure another member hasn't followed me home with an axe. Many serious-minded students will no doubt say 'what a suspicious view!' but when George Grundy was raised to 1st Dan some 12 years ago, he, in company with Trevor Leggett, lured me to the lower dojo, very little used in those days, for the purpose of practising Katsu, which incident changed me from a warm-hearted human to a stony-hearted cynic who would think twice before betting that to-morrow would dawn. When I first joined the Club I weighed under 9 stone and such mighty matmen as G.K., Yukio Tani, the Hyde Brothers, Harry Johnson, Albert Morton, Leggett, Tricker (a villain if ever there was one), Otani, Grundy, and many other illustrious names were regular attenders at the club, and any novice who got off the mat intact and unscathed was liable to be congratulated by all and sundry. I myself for some unaccountable reason found Mr. Tani taking great interest in me. Had I realised just what lay before me I should no doubt have committed *hara kiri* with a tin opener there and then, but I didn't and Mr. Tani's interest

waxed ever the more enthusiastic, so much so that on one occasion I had to get my father to help me out of bed. It was about this time that the Police Judo Section, which even then was in the hands of Stan Bissell, asked if a Budokwai man would go to Peel House to help them, and Mr. Tani sent—who do you think? That's right, me! I was a green belt at the time and what a time I had when I first got there. Those police boys pushed each other out of the way to get a kick at me. After about a month I was so sore that anybody reading my death warrant would have sounded like comic relief. However, like everything in life, I got used to it and the lumps and bumps disappeared, but up to this present day I have retained my contact with the M.P.A.A. Judo Section and I've proved a thousand-fold that everything comes to him who waits.

“ With the coming of the war the Budokwai closed its doors for a brief period until G.K. called a meeting at his house with a view to reopening the club and this was the turning point in the history of judo. From then on the Budokwai, or Judokwai as it was then, thrived and has gone from strength to strength until it stands to-day for all that is best in the Judo movement. Of course, the war robbed us of many members, but it brought much new blood. It also threw a great deal of work on those Dan grade men who were left. I hung on, due mainly to the fact that I was turned down by the Navy as unfit for service. So I took over most of the show work for the club. I realise now it would have been easier in the Army ! In this task I was greatly assisted by such men as Jack Turner, Jim Higgins, Pony Friedman and Hobson, and some idea of how much this movement has grown can be gathered from the fact that something like 400 shows were given during the war years and I may add that the fun and games that took place at those shows were just nobody's business.

“ So reading back over these brief notes, I find in my opinion that the club has not changed a great deal. The members have come and gone but the spirit has remained constant. G.K., like the poet's brook, appears to go on for ever, and as long as this happy state of affairs continues I feel no qualms for the future. So in conclusion may I, after 16 years of service and now sans speed, sans agility, sans energy, wish the Budokwai all the luck in the world for the future.”

PERCY Y. SEKINE : *From Father to Son*. “ Twelve years have passed since I first became a member of the Budokwai, years which I have never regretted, all thanks to my father who first introduced me. I hope that in the years to come and with my wife's permission I shall also have the pleasure of taking my children to practise there.

“ Already sons of members are appearing on the mat. What greater tribute could be paid to the Budokwai and its great founder. So, as we enter into this new chapter of our club, let us show our appreciation to Mr. Koizumi in that we all resolve to better our Judo,



J. HIGGINS (2nd DAN)



H. HOBSON (2nd DAN)

and to adhere to the principles of the art, which will lead to the benefit of all."

A. DELPIANO: *All the Best*. "I am afraid I cannot think of anything I have to say for the Bulletin, only to wish all I have met since I started all the very best in the Judo spirit."

R. HOLLMANN: *The Judokwai*. "The declaration of war on September 3rd, 1939, had little effect on the dojo attendance. Members came and went, some of the old ones came back again in uniform and we felt very proud of them. Otherwise the business of the Club went on as usual.

"In July, 1940, we received the visit of W. A. Lee, 2nd Dan of the New York Dojo. He visited the club several times and we obtained an idea of the way they practised in New York. For some of us it was a little rough but Ted Mossom enjoyed it—he always came out on top! The following week we received a visit from the Met. Police—but only for a practise! But all practise was soon to be affected by air raids which started on London during the middle of August and became increasingly frequent.

"On Sunday, August 24th, two brave young men painted the glass roof of the upper Dojo a very deep black.

"On Wednesday, September 4th, the attendance was fourteen. On Friday the 6th, it was six! On Wednesday the 11th it was one! Poor old Jimmy (Higgins)!!

"On Saturday, February 8th, Ted Mossom, Jack Turner and I arrived at the Budokwai only to find the Dojos damaged. We were unable to practise so we tried the Anglo-Japanese Judo Club. No luck! Mr. Otani was out and we were told the club no longer existed. Business was definitely not as usual.

" February 13th, 1941, was an important date in the history of the Budokwai. At 6 p.m. a meeting of the few available members of the club took place under the chairmanship of Mr. G. Koizumi at his own house. At this meeting it was decided that the Judokwai was to be organised by some of the ' Budokwai ' members in order to sustain the ' Life Line ' of the Budokwai. So the ' Judokwai ' was born and Judo took on a new lease of life at 15, Lower Grosvenor Place. Volunteers repaired the damage to the dojos as best they could. The upper dojo was abandoned and the lower one fitted out very comfortably with the pick of the mats. From Monday, 17th February, 1941, the membership and attendance gradually increased and practise took place regularly.

" During 1941 displays were arranged and grading took place regularly every quarter. Funds accumulated and the club became firmly established.

" But the real story of the Judokwai begins in those few months during the early ' Blitz ' on London when a few members only had the privilege of watching and helping in its struggle for existence. On looking back we realised that the guidance of Mr. G. Koizumi and the enthusiasm of the available keen members helped to succour the weakling and build it to its present strength. Our sincere hope is that it will grow bigger and stronger and will achieve its international aims in the near future.

MICHAEL BELL : *Quite Unique.* " ' Then you walk a little way along Ebury Street, go under an archway (which is the entrance to a mews), feel your way round the right-hand wall and, in a little while you'll come to a door with a grating over it : most probably this will be open ; just walk in, go down a stone stair-case and you'll find yourself in a basement, one of the rooms of which is called a Dojo—the Japanese for ' Meditation-hall,' I believe.

" I did exactly as I was told : walking in the Black-out was not always as easy as one would have wished, and the cobbles of a Mews are apt to be treacherous. However, when one has an object such as this in view one cares little for difficulties. Actually, the night I chose was not so black as some others ; in any case, as I got nearer to my goal, I was guided by my ears, which recorded thwack after thwack as of something heavy being thrown down on a floor. I had hoped for some vigorous exercise but almost decided, mentally, before even seeing the place and the people, that it was too strenuous for me, even though I had been accustomed to activities of a fairly strenuous nature ! But, I had chosen to see what this sport was like and decided that, come what might, I would see it, even though I had (almost) decided against taking any active part in it myself.

" I walked into this Dojo (as I had been told it was called), and found a number of young men moving about, barefooted, on a canvas-covered floor ; occasionally one of them would fall upon this floor with a resounding thwack—the sounds I had heard so clearly outside in the mews—but, generally, getting up again and taking hold of

his partner's garment with one or both hands, he would continue this fascinating-looking, somewhat sinuous movement, apparently ending in another fall. To my unpractised eye, the falls seemed to be all very much the same : none the less I decided that, as these men seemed to enjoy it very much, used a great deal of both mental and physical energy in doing it, and seemed not to get hurt in their falling, nor by the struggling on the floor, it might not be too much for me, after all. One of the points which attracted me very much was that this sport was practised with the bare feet—as a Chiropodist, I had already spent a number of years trying to persuade people to walk about their houses with bare feet and (especially in Summer), to walk about everywhere with as little on their feet as possible : I thought I had found some sensible people at last !

“ As my thoughts were wandering in this strain, I noticed one of the couples stop, kneel on the floor, bow their heads to the floor, heard them say ‘ Thank you ’ quietly and, walking off the floor, they came to sit on the bench near me. One of them approached me, greeted me in a friendly way and asked me if I practised Judo : I told him I had never done so up to that moment ; telling him my age, he assured me that ‘ age had little, if any, influence upon one’s ability to learn, and practise Judo ’, which encouraged me very much. I noticed he was wearing a white suit, as were all the others taking part, but that he was wearing a Black Belt, whereas the others were wearing coloured ones. He had very dark hair and eyes and a fairly long, very straight, nose—later on I discovered that he came from a part of the Country in which one still finds definite Norman types ! He gave me various details about how one started, and continued by saying ‘ G.K. isn’t here this evening—I don’t know why ’ : he then walked over to a corner of the room where a couple were practising a particular movement, and said to one of them ‘ Is G.K. here yet ? ’ to which the other replied ‘ No, I haven’t seen him ; it’s most odd that he’s not here by this time.’ My informant came back to me and said ‘ No ; apparently G.K. isn’t here tonight ; he usually is. Perhaps you could come another evening and ask for him?’ I assured him I would do my utmost to come again as soon as possible : not only did I want to see more of this sport called Judo, which I had already determined I would make every effort to learn something of, but I was intrigued, also, to meet this mysterious person, referred to by his initials, obviously, and who seemed to be regarded both as a friend and as one to whom great respect was also due. At that moment my informant’s eyes lit up, and he said ‘ Oh ! Good evening, Sir ; here is someone wanting to join the Club, and wanting to know how soon he can do so.’ I looked round and saw a man of oriental appearance standing in the door-way, smiling in a way which put one immediately at one’s ease and also gave one the feeling of having been raised to his own, Judo, level—by which I mean I was not conscious of my own ignorance of the subject, but felt that I was,

welcome, in a quite unique way, almost, in fact, as if he and his fellow members had been waiting for this very moment, so much was I put at my ease.

"Although I had been accustomed to meeting people with pleasant smiles, the smile of this man—apparently the G.K. of whom I had heard the others talking—was more than ordinarily charming and friendly. After a few preliminary questions as to my reasons for wanting to start Judo—my answers to which seemed, to me, more than trivial—he said I could start the following Monday, when somebody would show me the rudiments of the sport. At that moment, little did I think that The Budokwai—'G.Ks.' life-work—would become so important a part of my own life, or that it would guide me along the path I must tread, as well as being a pleasant, strenuous form of exercise.

"Like everyone else who has come into contact, either personal or impersonal, with the Budokwai and its Judo, I can never adequately thank the founder of our club for giving us this wonderful and most important of all things in Life. I can only hope that my efforts to assimilate some of the principles, and to use them in the best ways, will, eventually, be crowned with some measure of success."

W. D. RAE. *South African Beginnings* :

"Profession : Chartered Quantity Surveyor.

"Hobbies : Judo, Tennis, Swimming.

"I cannot remember the exact date I joined the club, but I must have been a member about 16 years. I was graded 1st Kyu by Prof. Kano when he visited England and that was I think about a year after I joined. I was already a member when Leggett joined.

"In May last year I received priority passages for my wife and myself to South Africa, a month earlier than I had anticipated, and owing to the resultant rush to get away I was able to say goodbye personally to very few of the club members, so I would like to take this opportunity of explaining the reason for my abrupt departure.

"Within a week of my arrival in Durban I commenced making enquiries to try to ascertain if any Judo was being practised here and I soon found out there was not. During my enquiries however, I had the good fortune to contact Sid Dowsett, a Black Belt of the old Anglo-Japanese Club and a former British 'catch' welter-weight champion, in 1942 I believe. We practised together regularly for about six weeks and then gave an exhibition of Judo during the Natal Weight Lifting Championships, demonstrating throws, ground work, self-defence and ending up with five minutes Randori, in all quite a strenuous half hour as the weather was already beginning to get warm. This exhibition together with a very favourable little notice in the local press gave us some publicity and with the assistance of Mr. Rooney, secretary of the 'Y' Club, the sports section of the Y.M.C.A. who was most helpful, I was able to start a Judo section at the Durban 'Y' Club with practice nights on Tuesdays and Thursdays. Unfortunately Sid Dowsett left soon afterwards for



G. CHEW (2nd DAN)



J. G. BARNES (2nd DAN)

Johannesburg and I was left on my own to deal with fourteen strong and enthusiastic beginners including two 190 lb. men. We now have twenty members, several of them very promising indeed, and I hope to hold the first grading contests in July or August. Their enthusiasm and optimism may be gauged by the fact that they are quite worried that as a 1st Dan I shall not be able to grade them beyond brown belt standard. Even my assurances that it will be some considerable time before they reach 1st Kyu has not prevented them looking forward to the time when some of them will be knocking at the Dan Grade door. I trust that this enthusiasm will last although I have been warned that Durbanites have a tendency to take up anything new with alacrity but are inclined to lose interest quickly. I believe, however, that there are sufficient really solid members to ensure a healthy club. Judo outfits, of course, presented a problem common to all new clubs but fortunately there is no clothes rationing here and we were able to obtain some very suitable material from Johannesburg and have it made up in Durban.

"Soon after we started a former member of the Budokwai turned up, W. A. Davis. He was, however, only a member for a short time and is still in the White Belt stage but it is nice to have a contact with the old club. My congratulations to the Budokwai on celebrating its 30th anniversary— 30 years is a long time and it makes me appreciate once again how much we all owe to Mr. Koizumi.

"With my best wishes to all my old friends at the Budokwai."

GENERAL CHEW: Mr. Chew said that the South London Judo Society was his contribution.

JOHN BARNES : *In skill opposed—in spirit united.* “ It is nearly twenty years ago since I left school, with very little learning and five ambitions. There was no immediate hurry to attain any of them, because I felt they were part of my destiny, and would all be realised in their own good time. This I still believe. So far, three have materialised. When the other two come to pass, I shall perhaps feel that my days are numbered.

“ The first was to go to America.

“ The second was to fly.

“ The third, of course, was Judo ! I remember telephoning the Japanese Embassy one sunny afternoon in 1936, asking where one could learn the ‘ gentle art.’ When given the name of the Budokwai how little was I aware of its true significance, and of its influence in the years to come !

“ In those days, the dojos were every bit as crowded as they are to-day. It was usual to see at least ten or twelve Black Belts practising regularly, three or four nights a week. There was a steady flow of visiting Judoka from all quarters of the globe, who made the Budokwai their headquarters during their stay in England, among them a number of Dan men from Japan ; and, unforgettably, Yukio Tani, that great master, who was ever ready to take on all and sundry. One learnt the hard way with him, but gained invaluable experience, especially for contest work.

“ The standard then, was probably as high as it has ever been, due to uninterrupted training in the years between the wars. The tempo was a little faster than today, and stamina noticeably greater, no doubt due to plentiful and nutritious food.

“ Although, as I have mentioned, the general standard was probably higher, taking the club as a whole, it must be conceded that there was decidedly more ‘ hacking ’ through clumsy attempts at ankle throws, and consequently bruised legs and ankles were a common complaint. Perhaps our style has shown a marked improvement, for these superficial injuries are happily a rarer occurrence than they were. This in spite of the much larger ratio of novices now practising in the dojos, which I think points to a general improvement of technique and finesse, particularly in the lower grades.

“ I recall an amusing occasion (not quite so amusing at the time) when, as a rather over energetic Green or Orange Belt, using brute strength and no skill, I found myself in a stranglehold applied by Mr. Tani. Becoming less and less conscious, I was ready to tap, but both my arms were pinioned. I couldn’t stamp, for both legs were trapped. Nor could I utter a sound. His shoulder lay over my mouth ! This cat and mouse game continued for several seconds, until the master, smiling, released his paralysing hold, and I had learnt the futility of relying upon physical strength.

“ In 1938, after two and a half years of intensive study, I gained my black belt.



F. P. KAURT. (2nd DAN)

"Behind the scenes at the Budokwai, as well as in the dojos, one was inspired by the warm, dignified personality of Mr. Koizumi who founded the Budokwai and made it the unchallengeable centre of Judo outside Japan.

"G.K., as we all know him affectionately, built up an organisation since 1918 that placed Judo within the reach of everyone. Men and women from every walk of life have been able to acquire, not only a knowledge of Judo, but a philosophy and a way of life they had never experienced before.

"On the occasion of our thirtieth anniversary we have, therefore, every reason to be proud of the Budokwai, and to express our gratitude to G. K. who above all others has made our club

the great institution it is today.

"The future promises fine prospects for Judo. We still have G.K. with us, young, hale and hearty as ever, despite his years. We have his inspiration, his advice, his brain, his interminable energy—and above all, his immeasurable spirit, to guide us in these post war years of re-building. We have splendid Judo material in the new and youthful members, who, I am confident, will give a good account of themselves when they take the place of our present veterans in active contest work. They'll have a high standard to aim at, for our present team, which recently defeated the team from France, consists wholly of pre-war Black Belts.

"We shall be able—God willing, and a fair wind—not only to surpass the high peak of Judo skill attained in the years before the war, but, with uninterrupted training, to reach new heights, and maintain the great spirit of Judo wherever Judo is practised."

BUDOKWAI SCRAPBOOK

It begins with a neat, brown booklet, "A Perfect Manhood, or Judo of the Kodokwan," being a lecture given in December, 1918, by W.E. Steers, then Hon. Secretary of the Budokwai. This careful, thorough lecture, which starts with the remark by Lloyd George, "We cannot make an A1 nation with a C3 population", marks the Budokwai's first and last attempt to win support for Judo in the political field, for the long list of distinguished people to whom copies were sent included every Member of Parliament. "But," said G.K. sadly, "nothing ever came of it."

The next pages of the scrapbook show a far wider, more varied range of activities than we have today. The programmes of the early displays certainly look much the same as our own (but what, oh, what is this "Boxing with Saucepan lids" which catches the headlines in all the early press cuttings?). An article by Mr. E. J. Harrison in "Health and Strength" in 1920 reminds us of all we owe to the man who, perhaps next to G.K., has done more than any other to get Judo known in Britain. But these familiar features are mingled with an astonishing profusion of notices of lectures which seem to cover the whole field of Japanese culture, concerts, dinners, garden parties and festivities of all kinds. Some of these affairs seem to have been fashionable social functions, attended by the Japanese Ambassador and many other distinguished guests. The Budokwai in those far-off days had a dual purpose, the study not only of Judo but of Japanese traditions and the Japanese way of life. Club members seem to have been of two sorts, those who enjoyed the lectures and those who performed on the mat, but both shared the common custom of casting their burdens upon the shoulders of G.K., a tradition which has been carried on by their successors.

Who gave the lecture when the lecturer was "unavoidably detained" at the last moment?—Who took over the task of instruction when illness unhappily incapacitated that famous early instructor, Mr. Tani?—Who found the money to carry on when financial shipwreck seemed unavoidable? The answer has been the same for 30 years—G.K.

The newspapermen reporting the early demonstrations frequently describe them as "weird" and "strange". Judo to them was rather a joke, something very odd, practised by peculiar people. Press reports were often amusing, fantastic and amazingly inaccurate—a very long way off the matter-of-fact reporting of an accepted sport which, largely owing to the efforts of Mr. E. J. Harrison, is at last becoming known today.

About 1927 a change set in. In the programmes, the famous Aeolian Hall, Bond Street, the scene of many early events, gives place to the Drill Hall, Clapham Junction, and similar places, while contests and matches oust concert numbers. Perhaps the Club was sliding down the social scale but Judo was mounting the ladder of popularity. Dojo attendances rose rapidly from 1000 to 3,000 a year: press cuttings begin to refer to matches between other clubs, "'Varsity versus Metropolitan Police"—though it is remarkable that, whatever the club, a certain Mr. Koizumi is usually shown to have been a prime mover in the affair. A sign of the times appears in the unanimous resolution of the committee "that a first-aid outfit be kept in the Hon. Secretary's office and that regulations for the use of same be drawn up by the Hon. Secretary". (This was done!)

In 1929 there appeared the first Budokwai Bulletin, "The Budokwai". It came out monthly, beautifully duplicated on yellow



paper, with articles, stories, verse and technical instruction illustrated with line-drawings. It was more literary than our present Bulletin, well-written and delightfully witty, with the friendly, intimate atmosphere which comes from everybody knowing everybody. Unfortunately at the end of a year it was found that the Club was not yet big enough to support a monthly publication but the first editor, Mr. Jacobs, is to be congratulated on his good work in fostering the knowledge of Judo.

Many names famous in the Judo world are to be found in the Budokwai's scrapbook, Prof. Kano who visited the Club in 1920, 1933 and 1934—leaving with G.K. a certificate of the grade of 4th Dan which is a miracle of fine penmanship—Mr. Kawaishi who afterwards laid the foundations of Judo in France and many other well-known personalities.

The great Wembley Exhibition included a Festival of Youth in which members of the Budokwai took part. A photograph of this event shows the Stadium dotted with specialists in every kind of sport all "doing their stuff" simultaneously, and prominently in the midst the familiar square mat with figures in Judo outfits. Another photograph shows a Grand March Past with the Budokwai contingent led by a hero carrying a banner specially designed for the occasion by G.K.

The high lights in the story of the Budokwai in the 1930's were the Anglo-German matches. The results are recorded on a board hanging in the upper Dojo but the shuffling shoulders of the queues waiting to get on to the mat have effaced the end of the story and it seems fitting that this interesting record should be repeated here.

1929 in Germany.

Budokwai	<i>v.</i>	Frankfort-on-Main	Won.
Budokwai	<i>v.</i>	Wiesbaden	Won.

1930 in England

Budokwai	<i>v.</i>	Rhineland (combined)	Won.
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1931 in Germany.

Budokwai	<i>v.</i>	Wiesbaden	Won.
Budokwai	<i>v.</i>	Frankfort-on-Main	Won.
Budokwai	<i>v.</i>	Dresden	Won.
Budokwai	<i>v.</i>	Berlin	Draw.

1932 in England.

Budokwai	<i>v.</i>	Germany	Lost.
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1938 in England.

Budokwai	<i>v.</i>	Frankfort-on-Main	Won.
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In the early days these matches took place between teams representing different clubs but the later teams were selected to represent the best judoka in the two countries.

A match against a Japanese team which resulted in a draw took place in 1937 and finally the story leaps the gap of the war years to the Budokwai victory in the Anglo-French match in December, 1947.

Familiar names appear in the lists of the teams taking part in these matches. M. Kaye fought against the German teams in 1929, 1930 and 1931. H. Hyde against the German teams in 1931 and 1938 and against the Japanese team in 1937, T. P. Leggett against the Japanese team in 1937 and the German team in 1938, A. Delpiano and E. Mossom against Germany in 1938 and France in 1947.

The scrapbook has not much to tell about the war years when the Budokwai was struggling hard to hold its own but there are other records of the remarkable off-shoots which sprang up wherever members of the club were thrown together by the chance of war—the famous Kubukwai of the R.A.F. at Blackpool started by George Chew and Fred Kauert, the clubs and classes to be found in the North African Desert, on the Mediterranean fortresses of Malta and Gibraltar, in the Far East, and even in prisoner-of-war camps in Germany where Percy Sekine first instructed Eric Dominy in the Gentle Art.

All this energy and enterprise, this faith in Judo which has flowed out from the Budokwai to all parts of the world during the war has now come flooding home. It is for present members to use it so as to make sure that the rare physical and mental benefits of Judo are secured for this country for all time.

PRINCIPLES OF JUDO

By PROF. JIGORO KANO

The founder of the Kodokan, Tokyo

[This lecture on the principles of Judo and their application to all phases of human activity, by the late Prof. Kano, was first given before the Parnassus Society at Athens in 1934 and has been subsequently printed for private circulation both here and in the United States.—ED.]

Ever since I came to work in public, I have been engaged in Education, for some time filling the post of the Director of the Bureau of Primary and Secondary Education in Japan, and for 24 years being the Principal of the Higher Normal College in Tokyo.

As is natural for a man of such a career, I had to answer many questions like the following :

(1) The use of religion as a means of moral culture no one doubts. But as morals are taught in religion not by reason, but by "faith" or belief, there may be different persons having different beliefs. How can one decide which belief is correct and which is

not? In this stage of enlightenment we must solve this question in a way to which everybody will agree. How do you solve this question?

(2) Since thousands of years, thinkers of different countries have advanced hundreds of different views regarding morals. Some have arrived at certain conclusions through their own process of reasoning while others came to advocate something different also from their way of thinking. This is the reason why there are so many different ethical systems. They have been contending under different banners from the time of Plato and Aristotle in the West and of Lao-tse and Confucius in the East. There seems to be no end to the disputes. How do you reconcile these different views?

(3) We all respect tradition and nobody would think lightly of the importance of tradition in the teaching of morals. But how can we prove that morals taught by tradition are always correct, and never need alteration? Do not facts prove that some of the teachings of morality deemed most important at a certain stage in the progress of mankind came to diminish in importance at a later stage? Do not different countries differ in their traditions? Is there any reliable test by which to judge the validity of such tradition so that we can keep to these which we deem valid?

Often confronted with questions like these, it occurred to me that the principles of Judo which I have been studying since my



Where is your Judo now?

young days can best solve such difficult questions. So I tried to apply these principles to the solution of all the different problems I had to encounter, and in no case did I find any difficulty in applying them.

Those principles of Judo are :

1st. "Whatever be the object, the best way of attaining it shall be the maximum or the highest efficient use of mental and physical energy directed to that aim."

2nd. "The harmony and progress of a body, consisting as it does of different individuals, however few or many the number of those individuals may be, can best be kept and attained by mutual aid and concession."

If I had time, and the nature of this Parnassus Society were such as to allow me to explain the process by which I had arrived at my conclusions, it would be very interesting and easier for you to understand the real import of what I am going to say. However, leaving that part to a Lecture to be given on some other occasion, I shall now proceed to show you how to apply those principles to different phases of Human Activity.

In feudal times in Japan there were many martial exercises such as fencing, archery, the use of spears, etc. Amongst them there was one called Jujitsu, which consisted principally of the different ways of fighting without weapons, although occasionally some weapons were used. In my young days I studied two different schools of this art under three eminent masters of the time. I further received instructions from many other masters representing other schools. But Jujitsu originally was not an application to contests of the principles of science but simply a group of different methods of attack and defence devised by different masters, one school representing a group of methods devised by one master and other schools representing the devices of others. Such being the case, there was no fundamental principle by which to test the validity of those methods.

This led me to study this subject very seriously, and I finally came to conceive of one all-pervading principle, that is : "Whatever be the object, it can best be achieved by the highest or the maximum-efficient use of mental and physical energy directed to that purpose or aim."

Then I studied anew, as far as my research could reach, all the methods of attack and defence taught by different masters prior to my time. I then found out that there were many methods which could stand this test while many others could not. Preserving those which I deemed valid and adding many others of my own device which I felt confident could stand the test, I organised in 1882 my own system of attack and defence. Judo is the name of this fundamental principle, as well as the name for this principle, together with its application, whereas Jujitsu is the name for a group of different devices not founded on such principle. I named the

institution where this principle is studied, and its application taught, Kodokan, which literally means "an institution for studying the way."

This new attempt proved very successful. In Japan to-day almost no one studies the old methods, Judo being taught in almost all schools above middle grade as well as in the army, navy and the police, and the name Jujitsu has almost been superseded by the new name Judo.

This success in the application of the principle of maximum-efficiency to the method of contest led me to think it advisable to make a similar attempt in connection with physical education.

In dealing with this matter I must first of all make clear what is the aim of physical education. I believe the aim of physical education should include at least the four following items: Health, Strength, Utility and Spiritual Training, including Intellectual, Moral and Aesthetic phases.

Nobody would disagree with this statement, but I wish to call your special attention to the fact that nobody, even the specialists in physical education, seems to study the respective importance of those four items. Are not many of the promoters of physical education laying too much stress on strength and skill? Are not teachers of gymnastics paying their attention almost exclusively to the interior organs and the harmonious development of the body?

Into such mistakes people naturally fall because the aim of physical education is not clearly set forth and the inter-relation of those four items is not seriously studied. This happens because the principle of Maximum-Efficiency is not yet universally recognised and but few people seem to study such a subject from the point of view of this principle.

I shall now proceed to speak about the application of this principle to moral and intellectual training.

In a similar way as I have said in connection with the four items of physical education, the inter-relation of intellectual and moral culture as well as these two with physical culture should be a subject of serious study. However, not only people at large but even educators are quite indifferent to this. In intellectual culture, strictly speaking, the acquisition of knowledge and the cultivation of intellectual power are so correlated that they cannot be treated separately. Still, the cultivation of the power of reasoning and judgment and the mere acquisition of knowledge may be looked at in different lights and the respective share they should have in intellectual culture should be specially studied.

Moral culture also includes several items, and the inter-relation and relative importance of those items should be carefully considered.

First of all moral culture must be pursued from the intellectual side, enabling a man to know what is right and what is wrong and also enabling him to reason out and decide this even under complicated circumstances. At the same time cultivation of the

emotional and volitional power, as well as the importance of forming good habits, must not be forgotten. But very few people seem to study these things seriously. This, I believe, is also due to the lack of recognition of the Principle of Maximum-Efficiency.

Culture, whether it be physical, intellectual or moral, can only be properly acquired when due consideration is given to the relative importance and correlation of different items included in that culture.

I shall now give one very simple example of how most people are in their daily life regardless of this all important principle. Whenever one has to read a book, magazine or newspaper, one should select out of many such as are deemed most profitable to read at the time. But most people are too regardless about those matters.

The same thing can be said in regard to diet, clothing and housing, and the choosing of things we buy, in the transaction of business, in short, in all daily dealings in Life. Only through the right understanding and correct application of this principle can one make one's body strong, healthy and useful. One can become a person of high moral and intellectual standing. One can accumulate wealth, sufficient not only to make oneself happy but also to be able to help others and spend for the good of society. Only people who are loyal to our principle can become such men.

Thus, if this principle is applicable to all phases of human activity, the same thing must hold true in regard to the activity of a group of men, whether that be small, as in the case of a party of a few persons or large as in the case of a nation having a large population. But for a group of men to act as an individual it must be well organised, so that every member of the group shall act in harmony one with the other. This harmony can only be attained and retained by mutual aid and concession, leading to mutual welfare and benefit. This mutual aid and concession is therefore another fundamental principle of Judo which is very important for the keying-up and perfecting of social life. Cannot, then, this same principle be applied in a similar way to international relations?

I conclude my Lecture by quoting a part of my speech which I made in Madrid last year on the occasion of the Meeting of the Interparliamentary Union. "Fortunately the ideal of international life does not differ greatly among civilised peoples, but when one is asked what lies in the background to make different people have a similar ideal, one may perhaps be puzzled. The moral ideal of religion having belief as its background cannot explain it, since there is no reason why all beliefs should coincide. Then can different systems of philosophy be regarded as the determining force of such coincidence? It cannot be sought in philosophy, because those philosophical systems stand aloof from each other and can never be reconciled.

"Then what is the real determining force of such a coincidence?

" The determining force lies in this. Civilised people, living in society, do not even dream of quitting the social life and living entirely secluded from other people. As long as a person wishes to be a member of the community, he must deem it his duty to keep society in being and do his part to prevent its disintegration. Again, so long as a man lives in society he himself is benefited by its progress, while on the other hand, if society deteriorates he loses what he might otherwise get. When any member of society is made conscious of these facts he will be led automatically to endeavour to maintain and improve our social life. To maintain social life every individual member of it must know how to refrain from egoistic conduct and must concede to and help others whenever that is necessary to that end. At the same time one must endeavour to the best of one's ability to serve society, remembering also to care for oneself so long as that does not conflict with the interests of others and of society at large. This benefiting of society as well as of himself can best be achieved by the highest or the maximum-efficient use of mental and physical energy in that direction. In short, the highest or the maximum-efficient use of mental and physical energy for attaining one's aim on the one hand, and the mutual aid and concession aiming at mutual welfare and benefit on the other, are the two great determining factors of social harmony and progress. Whether consciously or not, civilised people are being led by these factors. The fact that people now speak so much of efficiency and scientific management, the fact that the League of Nations was formed, and that security and disarmament have nowadays become outstanding subjects, all these show that those factors should be thoroughly studied and their true spirit proclaimed to the whole world."

MAY I INTRODUCE YOU TO JUDO ?

BY LT. THIEME, JUDOKWAI-NEDERLAND.

Already several times I had heard from my friends about a strange art of self defence, called *Judo* and because I am known as a very strong man and a skilful fighter, never beaten by anyone, I felt a bit neglected by their admiration and decided to go to that school and have a tough look round.

So I went to the address, given to me by one of my friends, who sometimes used to be doubtful about my famous strength and having arrived at the address, I powerfully rang the bell.

The sound rumbled through the building and died at last, lost, as it seemed, in the depths of the premises. It was a peculiar sound, so I thought and it gave me the idea, (only slightly, you know !) of the Trumpets of Heaven announcing the Last Ordeal, or at least, One of the Last. But that I shoved on the shoulders of my imagination, being a sensitive person (as all strong men are).

After a few minutes the door opened and a big man with a beaming face and healthy appearance wished me good evening and asked me if he could help me. I said : " Yes, you might be able to do that " ; and told him I wanted to see the leader of his school.

The beaming man seemed to lose himself in one sparkling glance and in a soft, but urging voice bade me come in. I did and went after him ; we descended a very small stair and entered what seemed to me a cellar, where several men were gathered before a little gas-stove, trying to get from it as much warmth as possible. They did not look powerful and their muscles were soft and fat. Shabby clothes hung from their shoulders and their pants were far too short, for they reached only a few inches below their knees. They must have been very poor, for even their jackets had no buttons and were held together by a long, black belt, worn and torn. Their feet were bare and they stood hovering round the small stove.

They seemed not in the least interested in me, did not even notice my towering, powerful body and their only reaction was to say in dreamy voices : " Hallo ! " Then they went on talking as they had done before, as if nothing had happened. Taking a closer look, I saw one man standing very close to the stove, wearing only a towel round his waist, his broad, but fat chest bare, warming himself with a satisfied expression on his face. He was of small build and talked in a quiet, drawling voice.

Without giving me one second to have a look round, the beaming man pulled me forward and I went through a small room, almost filled with steam, where several men crowded round a boiler and talked in an interested way about some strange things. They all were very busy with their feet. My guide pushed me upstairs, where I entered a small room, the floor of which was covered with mats. Some benches were put along the walls and on one of the walls hung the picture of a man sitting in a very uncomfortable attitude on a chair, looking into nothingness, as it seemed. He had the same dreaming expression as the men downstairs.

The kind, but persistent man pushed me into a chair and asked me to wait till he got back, then rushed downstairs again as if the devil chased him.

I felt very much disappointed about the school for Judo. Were these men the pupils of the school ; dressed in shabby clothes and crowding around a small stove like children round a Christmas tree ? How they would be surprised by my art, how they would be crushed in my powerful hands ! But I would be generous and take it easy. Yes, that I would do, take it easy and just let them have their turn and then show them something real. So I waited for the things to come, a smile on my face and feeling self-possessed.

Like a typhoon my introducer came upstairs again (he seemed to have gathered all the hurry of the whole school) and he pushed an outfit into my arms and asked me to follow him. Down we went

to another room, where chairs stood and lots of outfits hung on the walls. "Please, put this outfit on," he said, "and when you are ready, come to the Dojo where the master will meet you."

I sat down and put on the outfit. It nearly paralyzed all my movements, so stiff it was, and I at once understood that the Judo art could not possibly be fast. One cannot move fast in such outfits. I again went through the first room, where the men stood round the magic stove. Then I crossed the room where they took their showers and opened a door, on which stood: DOJO. Before I opened it, I heard bangs and smashes and voices and strange cries. When I entered, a most peculiar scene filled my eyes. Several men were walking on the mats, holding each other by the sleeves or lapels and at times one of the two (they walked in pairs) threw himself on the ground for sheer pleasure, giving a tremendous bang on the mat with one of his hands, while the opponent tried to keep him up by one of his sleeves. Sometimes they both went to the mats, wrestling together and rolling over and over, pulling on arms and legs and trying to hold their opponent down, when the other tried to rise. They seemed to amuse themselves very much and nothing gave the idea of a fight. After a short time some of the pairs went back to one of the benches, to rest.

The whole room breathed joy and gaiety and nobody seemed to be serious. I felt even more disappointed than before. This was no man's work, no fighting as I used to do. The last remains of uncertainty vanished and I asked one of the men to inform the leader about my wishes. He disappeared in the stumbling crowd and come back with the answer that the leader would come in a few minutes.

After a short time all the men went back to their places, except one, who approached me. He was a small, slender man, brown of skin and with black hair and moustache. His age was difficult to judge and his body looked young and supple.

He walked a bit dreamily, with arms held loosely, his knees slightly bent and a soft smile on his face and his eyes, hardly visible through his lashes, were kind and full of humour. He bowed slightly and introduced himself and after I had told him the reason of my coming, he waved me with one of his small brown hands to the mat.

I stood opposite him and he bowed. Then he took one of my sleeves with two of his fingers as if he already felt he had to be careful with his opponent. I made one determined step forward to get him in my famous hands and then the mats vanished, my feet went to higher spheres and I smashed down. I sprang up and excused myself to him for having been so stupid as to stumble over my own feet. He smiled and bade me try again. Once again we stood opposite each other and for the second time my opponent

stretched his small arm and now he took my other sleeve between thumb and finger. But I was careful now and took a step backwards to drag him with me and then to attack him. I felt one of the opponent's fingers gently push me in the chest and the floor went up in smoke again and I sat down heavily.

I looked at my feet ; they were there, both ! I felt the mats, but they were in the same place as before I went down, solid and soft. I looked up and there stood my opponent, gently smiling at me and beckoning me with a crooked finger to rise and meet him again. For the second time I had stumbled over my own feet and I had to put up a good show to save my pride.

I stood up and approached him again and took a firm, vice-like hold on his arm. He seemed to shudder and then a flaming pain shot through my wrist, and caused me to release my grip. I looked at my wrist, wriggled my fingers and bent my arm, but nothing seemed to be the matter with them. "Black magic !" flashed through my head and for the first time fear tore at my nerves.

Then the Judoka approached me and said : "Would you like to strangle me ?" I had no objection and my hands closed round his soft, brown throat. Then an atom bomb seemed to explode under my feet ; the ceiling rushed down, then went back with ever increasing speed and the mats came up to embrace my body once again with their devilish arms. A soft chuckle came from nowhere ; so after having gathered my belongings together, I sprang up again to meet that master in the art for the last time. He had turned his back to me and said something to the man I had seen before the gas-stove, wearing a towel as dress.

This was my chance ! Without a sound I neared him and flung my iron arms around his arms and shoulders. This seemed to surprise him, for he stiffened suddenly ; a cry, never heard by me, came from his lips, freezing the blood in my veins and then a magic hand seemed to take hold of my waist and sent me whirling through the air to crash down on those ever waiting mats !

And all that time the man with the bare chest looked disinterestedly at the scene, as if it bored him immensely.

I had had enough. This was no school for fighters, but a school for black magic, where a man as I was did not have a chance. The leader came to me, smiled in his kind way and said : "Look here, my son, I'll show you how it is done," and then he told me of his art, so easy to understand and so difficult to do ; and he taught me the worthlessness of uncontrolled power and the magic of even a weak body, controlled by a strong mind. And all that time he spoke, love, infinite love and patience sounded in his soft voice and the same hands that defeated me now taught me how to do and how to practise his art. He called it : JUDO. "Judo ?" I asked. "Yes," he smiled, "Judo, the way *you* do."

I understood ! The pride in my strength changed into humbleness and happiness filled my heart. An all-overpowering love for his art made me long for further teaching and I understood the expressions of peace and happiness in the faces of the men near the gas-stove and I understood why the beaming man rushed to bring new pupils to his master.

I went, taking the unforgettable picture of that school of Life with me ; the oldness, the quietness of the men before the gas-stove, their balanced minds, the happiness of the beaming man and the love for their master.

I closed the door and turning to take a last look, I saw an old, battered piece of wood on that door with the words : *THE BUDOKWAI*.

BETTER JUDO

(Continued from the last Bulletin)

BY DR. M. FELDENKRAIS.

When practising with a great Judo expert we have a feeling that he knows our intentions at the same time as we become aware of them ourselves. For his action, whether it is attack or counter, is continually forestalling our own and often starts ahead of ours. We can understand how superstitions grew in the minds of those who had such experiences and could find no rational explanation. The master's qualities are not superhuman at all ; he himself once felt the same way when in front of his own teacher. We also find him often quite average in one movement or another. It is the general manner of doing of the expert that is so different, and not the skill of one particular trick or movement. Let us try to find a rational explanation for this something, which is so elusive yet concrete at the same time.

On closely examining an expert in action we observe the following qualities common to all of them.

(1) His balance is equally difficult to disturb in whatever direction we may try.

Pushing him, pulling him, twisting or whatever combination we may try of these movements remains ineffective in breaking his balance. We may shift him from the spot, though most of the time he can even remain there if he intends to do so. We can force him to move bodily, or move any member of his body without materially affecting the continuity of his vertical carriage control.

(2) His attacks are coming without any preliminaries.

He is ever ready to lift either of his feet off the ground, whether he is standing still or moving in any direction.

He is constantly in such a state that he can push, pull and twist, or combine these movements in any possible sequence without apparent preparation. If there is preparation it takes no longer than to think of it.

(3) His counters come with the same mechanical automatic ease and continuity as a blow from a rake when we step on its teeth. Again, he seems to need no warning and no time to get ready for any movement.

(4) During the action instant of throwing, avoiding being thrown, or while countering, there is practically no movement of the members of the body relative to the body. There is movement only in the hip joint of the leg on which he stands ; around this joint his body moves as a single whole unit.

(5) At the critical moment of any throw there is contact between the two bodies at three points : the two hands and one foot, hip or shoulder. The opponent's body is held so that there is mechanical connection between the three points, that is, the opponent's body serves, as it were, as a rigid frame connecting the three points which are thus describing similar trajectories. The two bodies are then moved as one solid piece around a point above the standing leg.

(6) There is no sharp angular change of direction in the trajectories of any part of his body.

(7) No particular muscular group shows any special state of contraction sufficient to bring about the throw by itself. Consequently there is no apparent muscular effort in setting in motion two heavy bodies. Also the absolute power involved is relatively small as there is practically no lifting of weights but rotation around their centre of inertia. Whenever there is lifting of the opponent's body there is an equivalent weight lowered in the expert's body, in such a manner that the lowering weight is lifting the other.

It is surprising to find that all the above items describe in one way or another the properties of "unstable balance". We are used to hear extolled the extreme "stability" of the Judo expert and it sounds somewhat paradoxical to find the word "unstable" used to describe his action. Yet it is a fact that the expert's behaviour can be correctly accounted for by referring to unstable balance. Indeed, improper understanding of this point is the major reason of confusion of thought of many Judoka. Unnecessary difficulties would be cleared away from the start if masters were clear in their own mind of the issues involved.

If we ignore for a moment the opponent, and simply think of one human body in erect posture, we find that its stability is extremely precarious—all the heavier and denser parts are placed high up, above the support. The centre of gravity is consequently high also. Moreover, the standing area is rather small, so that when a statue of a human figure is made, it must be firmly fixed on to a heavy support or to a plate of large area to prevent it from toppling over at quite common disturbances.

Statically, stability is increased by either increasing the base, or lowering the centre of gravity or both. If you observe beginner's reactions, you will in fact see that they tend to stand with their feet spread wide apart, the knees bent and the hips pushed far back ; the whole body is lowered and bent forward. Thus the centre of gravity is lowered and the standing area increased almost to the limit. Wrestlers used to teach this kind of stance.

This attitude is progressively vanishing even from the wrestling ring, probably under the beneficial influence of Judo. In the Dojo it is purposely eliminated from the start. We use these means of increasing stability only when the opponent's skill is so overwhelmingly great that a purely defensive attitude is adopted to obstruct and delay the inevitable defeat. For, having increased our static stability to the limit, we have at the same time obviously made change of position difficult. More power is now necessary to put the body in motion, as the centre of gravity has to be raised before we can move in any other direction except going further down. Also, all voluntary movement will be delayed by the interval necessary to bring the centre of gravity to a higher position before we can disengage one foot from bearing weight and move it to another spot.

We may say therefore that the untrained Judoka, like most men, behaves as if he thought of preserving static stability : that is, increasing the movement necessary to disturb his balance in the threatened direction. In such conditions the importance of weight and strength is final, or very nearly so. Hence the popular belief that weight and strength are decisive ; the classification of wrestlers by weight ; and the difficulty in overcoming a heavier opponent in the early stages of Judo apprenticeship.

We have seen that the Judo master behaves as if his body were governed by the principles of "unstable balance" and that he achieves better results than other people even when he has a handicap of weight and strength. It is ridiculous to suppose that a person can alter the law of gravity, be he the greatest Judo master of all. Obviously then, his stability is subject to the same laws as that of everybody else. The explanation is that Judo teaches not an arbitrary "unnatural" mode of control but one that is more in conformity with the structure of the human body and its nervous system. Both these show that the human body is the only one in the animal kingdom to be most perfectly designed to suit the principle of unstable balance. The Judo master is merely conforming more truly with the principles underlying human structure and he is therefore using capacities potentially hidden in every human frame, while the untrained man is deprived of them by his own ignorance.

(To be continued)

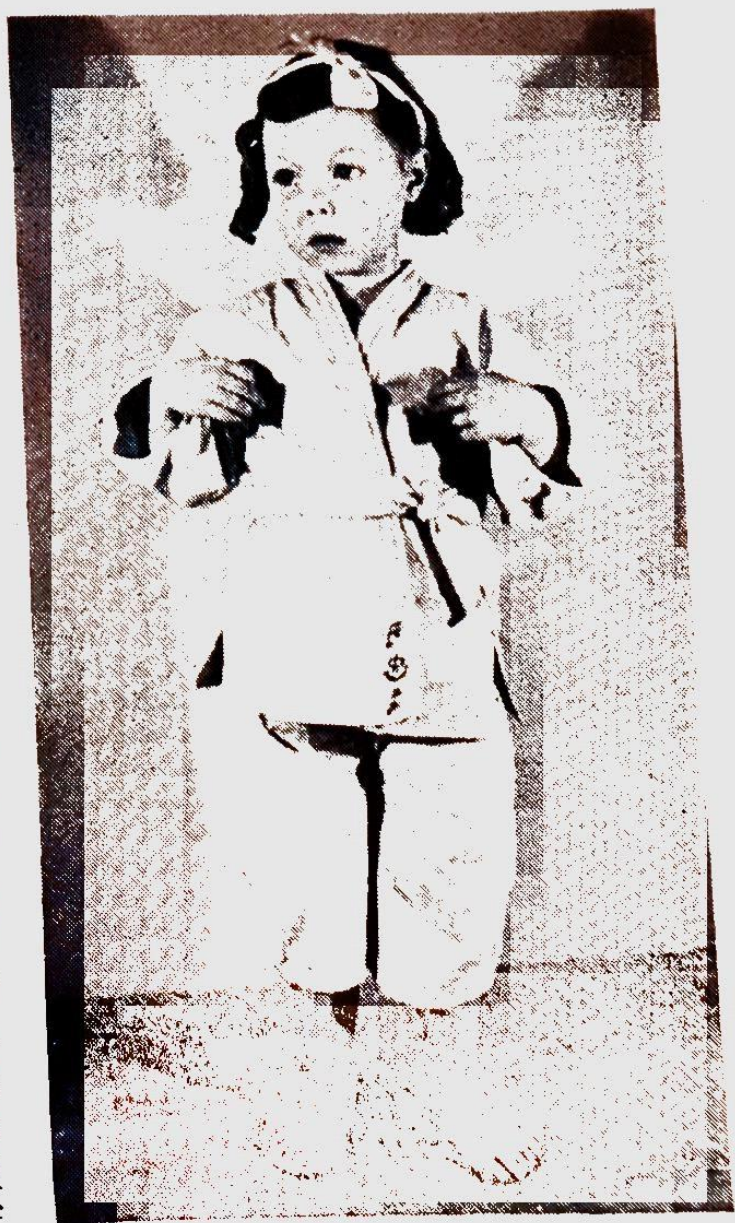
FAMILY AFFAIRS

SOUTH LONDON JUDO SOCIETY.

"The month of January marked the first anniversary of the founding of the South London Club and we would like to take this opportunity to congratulate the Budokwai on reaching its 30th birthday on about the same date. The immense progress made by the Budokwai in spreading knowledge of the art of Judo during this period is thoroughly appreciated in European Judo circles and nowhere more than in South London.

"During South London's first year satisfactory progress has been made in general but in one or two major items we have been greatly disappointed. First, of course, our reconstruction programme has not been successfully carried out. The blast walls constructed by the Lambeth Council during the war when the premises were used as an air-raid shelter are still there, which almost rules out any further degree of progress. Happily, not only has a building licence been obtained, but the money required has been authorised by the Council and the contract is now in the hands of a firm of builders and only waits its turn in the list of work they have to carry out. At last we really hope to see the work completed. This, of course, involves completely redecorating the premises and putting the central heating in order. Once this is done we will have a mat surface large enough to permit 12 pairs to practise simultaneously in complete safety, or, alternatively, have space for a 20 ft. by 20 ft. mat and room to seat about 150 spectators for demonstrations on our own premises.

"However, even with the present difficulties we have enrolled about 150 members and have had over 3,000 attendances for practice. The Ladies and the Junior Sections, especially the Ladies, are flourishing. They held their grading contests on 12th February, 1948, and three of them obtained orange belts and one yellow. Detailed results are at the foot of this article. Of the Juniors, Billy Green, Ian Sheppherd



The Youngest Lady Member
SANDRA CHEW (aged 4)

and Bobbie Daltrey took part in a short television programme with Mr. Koizumi and Len Hunt. We understand from those who saw the show on a television set that they did very well indeed.

“ The most important event of the last few months was, without doubt, South London’s first Annual Dinner which took place on the actual anniversary of the opening of the Club in its present premises. The dinner was held at the Universal Restaurant, Denmark Street, on 8th January, 1948, and over 50 attended including G. Koizumi, T. P. Leggett, Yukio Tani and E. J. Harrison.

“ On 2nd January, South London re-opened after the Christmas and New Year break. Percy Sekine brought down a few members of the Budokwai for an informal match which was easily won by the Budokwai. The attendance by the South London members was smaller than had been hoped, but those who came will profit from the contest experience. Everyone was very disappointed that Percy Sekine (3rd Dan) had to leave early and had not time to practise.

“ On 9th February, an 8-a-side match was held on the Budokwai’s premises against Imperial College. The South London team, consisting of J. Chaplin, Smurthwaite, E. Blackburn, Moore, Logeland, Davis, Platt and Smith, won by 8 points to none.

“ It is hoped that by the time this number of ‘ Judo ’ appears a regular series of lectures and demonstrations on the various aspects of Judo, throws, locks, holds, and so on will be taking place. They will be held each Wednesday, usually under the Club’s own instructors, but whenever possible it will be arranged for visiting Black Belts to come down from the Budokwai and other clubs to demonstrate and teach their own particular favourite throw or hold.

“ The return match with Imperial College took place at St. Oswald’s Terrace on Monday, 1st March. Although it was narrowly won by South London the result depended on the final contest and actually each team scored 3 contest points.

IMPERIAL COLLEGE		S. L. J. S.	
G. E. Dawson-Grove		E. Blackburn	
	v.		
	DRAW.		
H. P. Green	v.	J. Logeland	
Stomach Throw 0	0	Stomach Throw	0
		Taiotoshi	0
J. W. Barnes	v.	B. Clerkson	
Armlock 0			
Hold down 0			
D. T. Shove	v.	M. Kinane	
	0	Taitoshi	0
G. E. Dawson-Grove	v.	E. Platt	
	DRAW.		
Total Points 3	3		
CONTESTS			
S. L.	I.C.	Drawn.	
2	1	2	

“ Wednesday, 25th February, saw C. Grant (2nd Dan) visiting the club to practice, and during the last few weeks, R. Sauvenière

(3rd Dan), of Paris, I. Stevenson and I. O. Morris (1st Dan), have visited the Club fairly regularly. We are also glad to see more of Jim Richards (1st Dan), and to welcome visits from members of Manchester University and Imperial College Judo Clubs to practice.

"Once more we thank all those Black Belts for their assistance and assure them that their visits were very much appreciated by the members of South London. We hope to see them again in the near future."

"Kyu"

IMPERIAL COLLEGE JU-JUTSU CLUB.

"Members of the Budokwai may have been wondering who the strangers are who have been availing themselves of the Budokwai's facilities and accumulated wisdom and knowledge on recent Monday evenings. Having come mutually into such close contact (though they are so much more adept at this 'contact' business that our part has been perforce largely passive), and in any case as a matter of courtesy we think an explanation would not be out of place. We represent an outpost of Judo flung (Tomoe Nage) far into that wilderness of sterile technical materialism and scientific abstraction—The Imperial College of Science and Technology—in case you cannot place us, the Albert Hall is in our backyard.

"There (I.C., not the Albert Hall), we practise every Wednesday evening under the critical eye of Percy Sekine—a most able instructor in spite of his frequent preface to a new throw 'I can't do this myself; but I know the theory'. (At first we didn't see this but having seen him use a throw he *can* 'do' we admit there is a difference.) The only trouble is that he has too much faith in his ability as an instructor—after having taught us for a month or so and before most of us had been graded he included us in the contests leading to the match versus the Commandokwai at the Seymour Hall. Not content with an early defeat he then arrayed against us a Budokwai team of the darker coloured belts although he knew from the grading two days previously that none of us present would be above yellow belts.

"He doesn't seem to mind our defeats, he just watches and then says it was good experience. No wonder Mr. Koizumi said we needed more practice! The present infiltration into the Budokwai's dojo resulted from that remark so some good has come of our near self-sacrifice.

"Since I.C.J.C. has been in existence several years you may wonder why our average grade is so low. The reason is two-fold in that the few darker coloured belts we possess are always tucked away in distant research laboratories when we have a contest to fight and in that the membership consists of an unusually large

percentage of beginners. We have one brighter light active in our secretary, who is a green belt and resembles the cube that one tilts in Mr. Koizumi's theoretical expositions except that as far as we are concerned he doesn't tilt. Apart from him we have but three yellows, many whites, a lot of enthusiasm and some good intentions.

"As Mr. Koizumi said—we need a lot more practice—so if any club would like a contest at any time we'll take them on—after all, our Athletics Clubs Committee have published fixtures for us in their handbook against Budokwai III, II and I (!)—but these are figments of a possibly fevered imagination of a last year's member who is, I believe, temporarily incapacitated. Apart from this our fixture list is blank at the moment so if any club is looking for fixtures, remember that we are also."

HYLTON GREEN.

LIVERPOOL UNIVERSITY JUDO CLUB.

"Last term was quite an eventful one. We had a visit from Mr. Koizumi at the beginning of the term, which we all enjoyed very much. He helped us over many difficulties and stimulated our efforts to progress.

"Later, we put on a display with the aid of Mr. Hickey and his two assistants, the object being to encourage new members of the university to join the club. It was a great success, and we now have twenty-four members, including two women.

"One of our members of green belt grade had an impromptu bout with a boxer who happened to be in the gym one evening. The boxer is in the fly-weight class and is a very good amateur. The green belt used no blows, and the boxer had knuckles pads on, thereby enabling him to use his hands if necessary. The result was an anti-climax, as neither wanted to take the offensive. But it appeared very difficult to get hold of the boxer. And the end came when the boxer hit so hard that he dislocated a wrist bone.

"This contest caused much speculation as to the best methods to use against such a fast classical boxer. We would be interested to receive any advice on this subject.

"The term closed with a visit from 'Country Cousin', who however, had an ulterior motive for his visit, but was nevertheless very welcome. Thank you."

C. C. WANNOP.

B.A.I. JUDO CLUB.

This newly affiliated club in Birmingham extends a warm welcome to members of the Budokwai and anyone else interested in Judo. (Address on back cover).

SOUTH SHIELDS JUDO CLUB.

"Our Club is greatly expanding in membership. We also have a good class for ladies and believe me they are all for Judo."

GRAY.

OXFORD UNIVERSITY JUDO CLUB.

The Oxford University Judo Club is resuming activity and has asked the Budokwai to supply a teacher.

OSRAM JUDOKWAI.

"The Club was first formed in October, 1947, and was formally incorporated into the Osram G.E.C. Social & Athletic Club in January. It was a great day for us when we heard from Mr. Bell that our application for affiliation to the Budokwai had been approved!

"We have at present nearly 40 members, and fresh applications keep rolling in. Almost all our members are novices, and many initially expressed interest in the cruder forms of self-defence, but we are pleased to say that the Spirit of Judo has won over all but the most exuberant element, the delight of well-executed throws leading to the pursuit of perfection for its own sake!

"However, for the benefit(?) of the minority who feel disinclined to spend a lifetime in learning the hard way, special classes in self-defence are being conducted by our pet Commando—Mr. Bob Avis.

"Club meetings are held at Brook Green Works every Monday, Wednesday and Friday evening, and with our rising membership and growing enthusiasm, we hope shortly to persuade our parent body to extend our mat area, and save our most enthusiastic members from the bruises which result from injudicious practice on bare boards!

"Our most serious difficulty is the universal shortage of outfits—but perhaps even this will be overcome before long. When we have achieved a better polish to our Ha-uchi we will roll up to the Budokwai for the joy of being thrown *really* well!"

K. R. GADSBY (*Secretary*)

KING'S COLLEGE, LONDON, JUDO CLUB.

"The K.C.L. Judo Club was founded in March, 1946, but owing to lack of support at first, did not get going until the new College Session in October. Instruction periods were commenced in the Gymnasium under the guidance of Mr. E. Butler (4th Kyu), but the need for an official instructor was early recognised. Mr. Stevenson (1st Dan) of the Budokwai was eventually obtained as Instructor, and generously gave his services without charge in order to help the Club. Unfortunately, however, attendance, which had always been uncertain, declined to such an extent that Mr. Stevenson had to give up. Finally matters reached the point where a meeting of the Club produced three members, and Mr. Bell of the Budokwai! It was decided to go into voluntary retirement until the end of the year, and hope that the new session would produce new members. To aid in this, it was decided to hold a demonstration at the beginning of the session; this was actually given last October by Messrs. Mann and Kauert, and was a great success. The membership of the Club

reached the limit of twelve—regretfully imposed owing to our restricted mat space—and Mr. Mann was engaged as a regular instructor.

“ Since then the Club has not looked back ; one of the more encouraging signs is that we are having to request possible members to wait until the new session ; also the Club is becoming more than a name in the College and commands a measure of attention and even respect.

“ It is hoped to repeat the Demonstration next October for the benefit of ‘ Freshers ’ who know nothing of Judo, and I believe the Club will now be able to stand on its own feet and live up to its constitutional object of ‘ fostering interest in Judo generally.’ ”

M. F. SHEPPARD.

JUDOKWAI NEDERLAND.

“ Though it is not yet long since the Judokwai-Nederland was founded as an affiliated club to the Budokwai, there is already in Holland a great interest in Judo. Now there are affiliated clubs in the Hague, Rotterdam, Amsterdam, Utrecht, Hilversum, Groningen, Breda, Maastricht and Antwerp, whilst the club of the Royal Air Lines in Zeist is about to join.

Our Judo paper may arouse much enthusiasm, but it cannot supply the long-felt want of instruction. All clubs in Holland have to contend with the lack of skilled instructors.

Among our members are some high Kyu grades, but they can't instruct all the clubs and what we need is a Dan grade, for the training of teachers.

Mr. Leggett's visit to Holland and the fortnight of fruitful instruction by Messrs. Chew and Mossom were for Holland a privilege, and also the demonstrations given by the Budokwai team under the leadership of Mr. Koizumi himself increased the popularity of Judo, but could not remove the lack of instructors.

It will give us great happiness if we can bring about a summer School and if in this respect we may count upon the co-operation of well-known English Judo experts.

Our contact with the Budokwai has always been agreeable and sportsmanlike for Holland and our Judo. We owe much to the Budokwai and we shall often call on its help.

As a result of our visits to the Budokwai, for which we thank some graduates among our members, we greatly admire the agreeable and sportsmanlike atmosphere we always meet there and the hearty reception will remain a pleasant memory.

The Judokwai-Nederland hopes to follow in the track of the Budokwai and we congratulate the latter on all it has brought about, national and international, during the last 30 years under its great leader Mr. Koizumi, and we hope that the coming 30 years may be as successful for Judo as the past.”

S. VAN HARTEN.

GRADING RESULTS

BIRMINGHAM INDIVIDUAL MEMBERS

J. T. W. DALLAWNY 2nd Kyu
W. Woodcock 2nd "
S. Woodcock 3rd "

COMMANDOKWAI

8th Jan., 1948.

C. JOPLING 2nd Kyu
E. ROUTLEY 3rd "
W. THREADWELL 4th "
B. GLEN 5th "
F. GILBERT 5th "
W. E. GRAFTON 5th "
— THURLOW 5th "
T. J. MCKAY 5th "
— PHILLIPS 5th "
D. J. MADWELL 5th "
F. GILBERT 5th "
B. ABBOTT 6th "
— MILNE 6th "
D. IVATT 6th "
D. EDWARDS 6th "
G. R. CALVER 6th "
W. G. ALDRIDGE 6th "
D. HINDSON 6th "
— McNish 6th "
P. J. CLARKE 6th "
D. G. MCKENNA 6th "
R. F. EDWARDS 6th "
R. HYMES 6th "
N. B. TINNIION 6th "
R. SMITH 6th "

SOUTH LONDON JUDO SOCIETY

(Ladies' Section)

A. GUNN 4th Kyu
G. HENDERSON 4th "
A. HORSFORD 4th "
K. HAGGITH 5th "

COMMANDOKWAI

7th Feb., 1948.

P. MARSHALL 5th Kyu
A. LUCAS 5th "
S. MASON 6th "
D. MCCracken 6th "
D. MACKENZIE 6th "

LIVERPOOL UNIVERSITY JUDO CLUB

11th Feb., 1948.

(Ladies' Section)

P. DONAVON 4th Kyu
B. BALL 5th "
H. W. McALLISTER 2nd Kyu
B. DONAVON 3rd "
C. WANNOP 3rd "
R. HENNESEY 3rd "
L. CROOKALL 4th "
J. TYAS 4th "
R. TOWNSEND 4th "
D. G. COWDEN 4th "
A. DONOVAN 4th "
R. BERRY 5th "
R. NICHOLSON 5th "
J. BROWN 5th "
R. HAZELDINE 5th "
B. EVANS 5th "
S. BONNEY 6th "
P. MALONE 6th "

BUDOKWAI 24th Feb., 1948.

Miss IVY CARTER 3rd Kyu

COMMANDOKWAI

27th Feb., 1948.

W. THREADWELL 3rd Kyu
B. WARD 4th "
R. COLLINS 5th "
S. ROOK 5th "
E. M. CALLAGHAN 5th "
A. BENNET 5th "
I. HAYMEN 5th "
T. BILES 5th "
R. SAWKINS 5th "
B. SPINK 5th "
T. COTTEN 5th "
A. HARRIES 5th "
C. McNish 5th "
R. F. EDWARDS 5th "

JUDOKWAI, BRISTOL

5th March, 1948.

R. RUDD 3rd Kyu
D. TARRING 3rd "
T. LEE 4th "
A. M. MELHUISE 4th "
G. R. CHILES 5th "
R. G. TAYLOR 5th "
D. HUNT 6th "
R. UZZELL 6th "
F. DAW 6th "
C. H. W. LEE 6th "
J. W. COE 6th "

IMPERIAL COLLEGE JU-JUTSU CLUB

10th March, 1948.

D. L. ALDRED 4th Kyu
G. E. DAWSON-GROVE 4th "
J. W. BARNES 4th "
F. G. TULL 4th "
H. P. GREEN 4th "
P. WIGLEY 6th "

CAMBRIDGE UNIVERSITY JUDO CLUB

10th March, 1948.

D. ELLIS 1st Kyu
T. SIMNAD 1st "
D. FLOWER 2nd "
D. WAUHOPE 3rd "
I. MIRENBURG 4th "
R. STATON 4th "
P. KAIGHEN 4th "
K. ELLISON 4th "
C. REIDY 4th "
A. MACKAY 4th "
R. WARD 5th "
T. RINGROSE 6th "
J. WOODHEAD 6th "

IMPERIAL COLLEGE JU-JUTSU CLUB

15th March, 1948.

P. WIGLEY 4th Kyu
R. SARGENT 4th "
D. T. SHORE 4th "

FYLDE JUDO SOCIETY

15th March, 1948.

E. BUTLER 3rd Kyu

KING'S COLLEGE JUDO CLUB

15th March, 1948.

C. M. GRANT 5th Kyu
C. NEWTON 5th "
D. L. WEATHERBILT 5th "
J. SLOME 5th "
M. F. SHEPPARD 5th "
S. W. BISSELL 5th "
G. A. WORRALL 6th "
D. SMITH 6th "

KATHO-RYU JUDO CLUB

22nd March, 1948.

K. R. THORP 2nd Kyu
E. JENNING 6th "
B. DYBALL 6th "
E. BEASLEY 6th "

COMMANDOKWAI

22nd March, 1948.

E. ROUTLEY 1st Kyu
P. MARSHALL 4th "
E. GILBERT 4th "
R. D. EDWARD 4th "

THE BUDOKWAI

22nd March, 1948.

K. GRUNDY 1st Kyu
G. STAUNTON 2nd "
D. L. PEARSON 2nd "
L. TIBB 2nd "
L. PAPALOIZOU 3rd "
W. H. NICHOLAS 3rd "
E. BARNARD 3rd "
J. GREGORY 3rd "
D. G. WOODROW 3rd "
A. MURRAY 3rd "
R. STANLEY 3rd "
J. G. GWYNNE-EVANS 3rd "
N. S. SANDEMAN 3rd "
N. J. JACKSON 3rd "
E. V. POTTON 4th "
S. H. SCOTT 4th "
H. KNIGHT 4th "
W. E. GRAFTON 4th "
M. GREGORY 4th "
R. MATTHEWS 4th "
B. BAILEY 5th "
R. BLOWER 5th "
G. THOMAS 5th "
D. STURLING 5th "
R. PARKINS 6th "
J. NEWCOME 6th "
P. KEMPNER 6th "
D. K. MORTIMER 6th "
C. G. C. LEONARD 6th "
R. HARE 6th "
W. C. EDWARD 6th "

WARWICK JUDO CLUB

P. EDGINGTON 3rd Kyu
S. G. HILTON 4th "
N. W. IMPEY 5th "
R. P. GRIGGS 6th "
D. A. C. LANE 6th "

READERS' VIEWS

JUDO AND ZEN

By CHRISTMAS HUMPHREYS

Judo, the modern name for Ju-Jitsu, is the application of spiritual principles to physical combat without weapons. Studied as a mere Japanese form of wrestling, it is useless in the development of character, and the powers derived from it may, for want of an inner understanding, be gravely abused. And just as Judo can only be understood against a background of Zen Buddhism, so Zen, the most spiritual-practical form of Buddhism, can, so I found some twenty years ago, be best learnt in the Dojo. The first time that I threw an opponent as an immediate reaction to opportunity, without thought beforehand or sense of gratification afterwards, was my first real experience of Zen.

Zen is at once a way to Enlightenment and the goal itself. As morality it insists on rigorous self-mastery; as philosophy it uses the highest flights of man's approach to Reality. As a way of life it has produced some of the noblest achievements of culture and art, from Bushido, or the Way of Knightly Virtue which, until it was prostituted by a military clique to political ends, was the Japanese equivalent to our mediaeval chivalry, to the Tea-Ceremony, the art of flower-arrangement, and the whole exquisite range of spiritual simplicity and chastity of thought which is Japan. As applied to Judo its secret is Mu-Shin, literally "no-thought." For the goal of Zen is immediate approach to Reality, short-circuiting the dull processes of thought, and avoiding the time-worn devices of ritual, worship, and dialectic, all of which are at the best but second-hand means of knowing as distinct from knowing *about*, the heart of things. Zen leaps to the goal, even as the Judo-ka throws his opponent, without thought or feeling. One second's thought, and the thinker himself is thrown. There is a famous phrase in Zen, "Not a hair allowed between." As Dr. Suzuki writes, "When the hands are clapped a sound issues without delay; there is not a hair's breadth between the two events. The sound makes no cogitation as to whether it will come out or not . . ."

The second Zen principle, well known in Tao-ism is *wu-wei*, translated as "non-action" but meaning far more than the clumsy English phrase. It is the art of acceptance, a giving away by allowing events to flow without attempting to resist them. It is far from negative, for it implies a tremendous control of the grasping habits of the self. Indeed, it has been said of this "sitting loose to life" that it needs great courage to let go. Yet Judo is the science of winning by losing, of gaining the victory by giving way. The mind, then, is poised in a state of thoughtlessness, wherein is no desire for victory, but only a will of tempered steel, focused with the concentration of a searchlight on to the object in view, to throw one's opponent.

Such a state of mind is hard to come by, and is not won without effort consciously applied. This is the art or the way of Zen, the use of thought to rise above it, the development of the intuition as the faculty dormant in all of us whereby we achieve direct cognition of Reality. To the student of Zen all is Now, and nought else matters. The world and the day's events within it is a school wherein we learn to achieve this direct understanding. When it is achieved, in meditation or in the Dojo or, advisedly, by both, the whole character is integrated and directed as a joyous whole to the art and science of living.

This was the state of mind I tried to acquire and use in my recent visit to Japan, when attending a display of Judo, or taking part in Cha-no-yu, the Tea Ceremony, or wandering round a Japanese garden, or watching a Noh play. In this condition I handled the national treasures of art which are hidden away in Buddhist temples and seldom shown. In this serene "loose-tension" of consciousness I learnt to appreciate the unrivalled beauty of the Japanese ways of life.

I worked with Dr. Suzuki, the greatest living authority on Zen, and helped him to prepare his works on Zen for reprinting in London for the Buddhist Society. And as I worked, and as I spent long hours with old friends of the Budokwai, such as Tateno, Jack Brinkley, and the artist, Take Sato, I subconsciously absorbed the Zen-Judo point of view. It applies to Kendo and Judo, and the same attitude of "relaxed tension" is used even in Ju-no-Kata. When demonstrated by men of the 7th and 9th Dan in "The Five Formal Movements" as carried out in Tokyo, the effect is an unforgettable spiritual experience. Here, then, is the world's greatest action-philosophy, and how the West has need of it!

COUNTRY COUSIN'S FAVOURITE THROW

THE FALLING ASHCAN

The *Gomi Baco Otoshi*, or Falling Ashcan Throw, is somewhat similar to the *Bara Otoshi* (Falling Rosebud) but is distinguished by a subtle rocking movement made with the wrists when the opponent is in mid-air. It is a difficult throw but constant practice will show where the weakness lies; many students after trying once give up Judo, others fail through raising the elbow too much.

This esoteric throw can be classified as a *sutemi* throw, but the meaning "To throw oneself away" or to "Sacrifice oneself" can be taken more literally in this throw than in the case of the other throws in this class.

The *tsukuri* consists of getting the opponent to stand with all his weight on one foot while he holds the toes of the other foot with both hands. This can occur by accident when the opponent treads on a tack or catches his toes between the mats, or it can be induced by suddenly stamping hard on his toes with the heel of your opposite foot.

If you are in a position of *shizen-tai*, fall over backwards giving a sharp pull. This pull is really more of a push with a slight lifting movement downward, as indicated by the arrows in Fig. 1. If you are in the *jigo-tai* position you shouldn't be because it makes the knees of the trousers baggy, so go back to position one and start again.

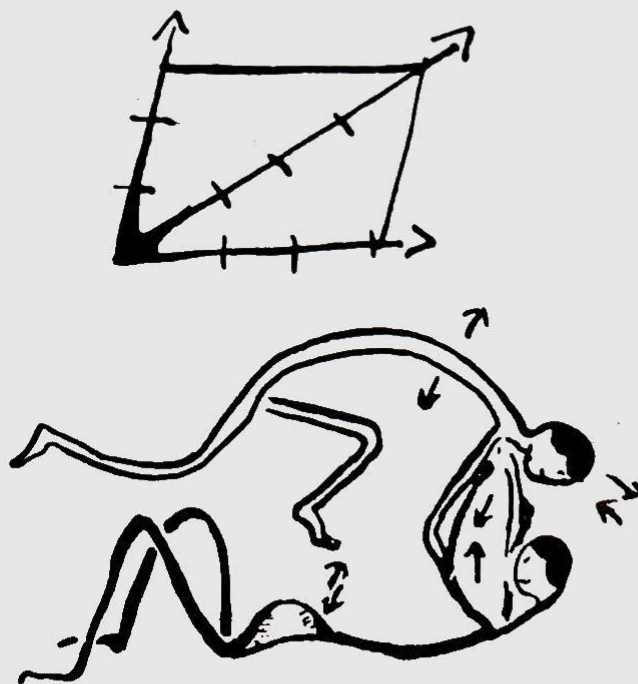
As you fall, pull the opponent's raised foot on to your abdomen. When you feel you have his entire weight nestled on your abdomen, hold him lightly with your hands and quickly blow up your *saika tanden* to a force of say 60 lbs. per sq. in. thus throwing him over your head. Arrows in Fig. 2 indicate the direction of the pull, but in view of the fact that Eastern philosophy indicates that every *tic* has its *toc*, or, as stated more scientifically in its Western equivalent, "Every action and reaction is equal and opposite," I have made things more easily understood by putting in arrows indicating both the action and the reaction.

At the moment your opponent hangs upside down on top of you, with a quick local wrist movement wriggle his body. The actual movement has to be seen in order to be understood but it is this subtle movement that distinguishes *Gomi Baco Otoshi* from *Bara Otoshi*, and it is this movement in a street fight that dislodges the opponent's spectacles, helps the money to fall out of his pocket and makes his fountain-pen leak.

The unnumbered drawing represents a parallelogram of forces, it was drawn by the little boy next door, I do not see the precise



(Fig. 1)



(Fig. 2)

need for its inclusion but it is sort of scientific and he's a nice little chap and seemed very keen that it should go in to show, as he suggested, "The analyses of one force into two divergent components," and this would be a great help to beginners.

Unless pressure is raised in the *saika tanden* by means of a *kiai* the breath should be held throughout the throw and, if possible, should be re-started when the throw is complete; unless this is done judoka are apt to go blue in the face and a buzzing noise is heard in the ears. Actually, of course, breathing is an art that requires instruction and training and one of the faults in the World to-day is that far too many people are attempting it; it is to be hoped that the increasing popularity of Judo will stem this trend.

Gomi Baco Otoshi was the favourite throw of *Imai Sumdai*, a retainer of the Yokohama Gas Light and Coke Corporation. After practising the throw for several years, despite numerous injuries, he wearied of his unsucccess and changed his name to Meno Kandu, when, after buying a packet of Chrysanthemum seeds, he retired to the temple at Itchy Koo, where he soon died.

Although of no contest value the throw is a spectacular one and has a special appeal to judoka who have few other calls on their time.

THE ABDOMEN

THE CLAPHAM JUNCTION OF THE BODY

By D. P. MANN

The abdominal portion of the trunk cavity is the part which lies beneath the diaphragm. Its base is the Pelvis and its wall consists of flattened muscles. Its support is the flexible Lumbar portion of the spine.

The Rectus Abdominis muscles (centre front) when contracting, tilt the pelvis upwards towards the ribs or pull the ribs down towards the pelvis. The side bending and rotary movements of the trunk are performed chiefly by the side muscles (the obliques). The extension or over extension of the lower spine is the work of the lumbar muscles.

So from both the anatomical and functional view points the abdominal region is the connection between the upper limbs and chest with the lower limbs and pelvis.

In the nine months before birth each one of us is nourished through a "food pipe-line," i.e., the umbilical cord, which connects us to our mothers, the Navel being the vestige of this. According to Eastern beliefs it is at this point that a man's physical body is connected with his "ghostly body" by the "silvern cord" of the Psalmist.

There is another different (but very important) connection here. The parts of the body of whose workings one is normally

unaware (unless they go wrong), i.e., the circulation, most organs, etc., are not under the direct control of the conscious part of the brain, but under those parts of the nervous system which function automatically. This "domestic system" can be divided into two parts, i.e., the Sympathetic System which consists of groups of nerve cells called plexuses or ganglia situated in various parts of the body, (mostly in the abdomen and just beside the spine), and the Para-sympathetic, whose nerve cells are situated in the brain and at the bottom of the spinal cord.

These two systems oppose each other's activities. We can look on the sympathetic as a series of local Governments and the Para-sympathetic as Whitehall. For smooth functioning and good health these systems must equally balance each other. But it often happens that city dwellers especially if they be sedentary workers have the "local Government" part of the system below par. Then the "Whitehall" part predominates it and smothers it in red tape so that production suffers in consequence. Now as the most important part of the sympathetic system is the Solar Plexus (situated about 2 or 3 inches above the Navel), which is the chief co-ordinator of the Sympathetic plexuses and connects with the Central Para-sympathetic, it is to this area that we must look for a remedy. When the muscles of the abdomen are exercised, not only do the enclosed organs benefit from the massage, but also the abdominal plexuses. So sufficient exercise raises the tone of the sympathetics and thus restores the healthy balance.

Muscles act in three ways :—

- (A) Lengthening. When a muscle either relaxes completely and rapidly, or gives way slowly, in order to facilitate the contraction of opposing groups, or else to lower a weight.
- (B) Synergic action. In which it fixes itself at a given length so as to form a solid base for other muscles or to enable the body to sustain a strain or shock.
- (C) Contracting. Here the muscle shortens itself to move parts of the body—usually nearer to each other, or else to move (or resist the movement of) some external object.

The action (A) takes place in the abdominals when we bend backward. The action (B) when we hold the whole of the Rectus abdomini tense in order to take a fall, or to curl the body into a single curve so as to use it for a lever to transmit the force from the legs when we attack, or else, when on the ground, we curl up our bodies into a semi-sphere in order to spin on the centre or to turn over any one or two of the four corners. Action (B) is also used when we tense the lower abdominals and lower lumbar to give a firm support to the relaxed upper portion of the trunk in the defensive posture. The same action of these muscles is the only safe and effective

method of obtaining a "friction tight" hold on the arm in the "sitting thigh" hold down.

The action (c) is the contraction our Abdominals make in order to get the body into position for the examples given under (b). Good Judo movements are not made by attempting to curl up or twist the body against resistance.

The loud guttural yell which the Japanese practitioners usually give when coming in for a throw is done, not only to make their opponents stiffen, but also to cause the abdominals to contract vigorously and thus bring about a good co-ordination of body movement.

To keep a good defence, a firm base and a relaxed upper portion of the body is essential. This is maintained by a peculiar form of breathing. The muscles of the lower Abdomen move to accommodate the movements of the diaphragm, the movement of the ribs being negligible. It is claimed that by constant practice of this the very advanced Judo men can give a cry of such depth and intensity as to make their opponent fall unconscious (remember Jericho).

The Japanese Ju-Jitsu men believed that this power was due to developing the life force Kiai which dwelt in the abdomen. A somewhat similar belief existed in mediaeval Europe which placed the seat of Physical Courage in that region. The modern expression "Guts" is derived from this.

Modern physiologists claim, more modestly, that physical vigour is largely dependent on well-used lungs, a sound sympathetic nervous system and good digestion. All these three are strongly improved by regular Judo practice.

PET THROWS

SHOULDER THROW. SEOINAGE.

BY C. GRANT.

Assuming the usual hold is used, your right hand will be on opponent's left collar, and your left hand holding his outer right sleeve. As your opponent advances on to the ball of his right foot in walking forward, you should synchronise your movement so that your left foot is taking a step back slightly shorter than the step your opponent has taken forward with his right foot. When he is about to transfer his weight on to his left foot, then, at his speed of movement, is the time to continue his forward motion by a slight upward and outward pull (Tsukuri) on his right arm and body in the direction he is moving, at the same time lowering and curving your own body forward, making an axis of your right foot and right side of body. You should by now have your weight on the ball of your right foot between your opponent's feet. Pivot on the bent right foot, while retaining hold on your opponent's right sleeve. By moving your left hip away and down you should by now have brought your

opponent across your back and shoulder, with your right hand holding his collar, your forearm under his right armpit and close to his body, your left hand still holding his right sleeve and arm over your shoulder. Your body should be still curved forward. (As an alternative at this stage your right arm can at the time of Tsukuri be placed under your opponent's right arm, grasping his jacket at his right shoulder.) Make contact across your curved back and shoulder, with your opponent who should be drawn to his toes by the curve of your back and your hold on his right sleeve. Continue the movement of your left hip against his groin whilst moving your curved body lengthwise in the arc formed from head to toe. He should then be thrown to the front of you without any undue exertion on your part.

JUDO FOR WOMEN

REFLECTIONS AFTER WATCHING LADIES' NIGHT

By WALKER E. EDWARDS, of New York Dojo

In America, I have tried to arouse interest in Judo among the schools, both private and public, but seemingly without success.

Many women, when approached concerning their attitude, respond "Oh, but that's too strenuous for women!"

In reference to this statement, it would be well to refer to a book published a year or so ago, in the United States, setting forth facts regarding the two sexes.

Among its statistics was the following information.

A woman is a much better insulated animal, much less vulnerable and, according to statistics furnished by the Metropolitan Life Insurance Company, quite longer lived than her brother.



Coffee and Kake at the Moo-Cow

She is on the average lighter in poundage, with shorter legs and arms and has approximately only fifty per cent. of man's strength.

This last seems to me most important.

Long before I ever knew about Judo, it was my hobby to belong to a gymnastic society where we swung on the bars until we were exhausted.

On various occasions I noticed women performing their stunts, emulating the male members with far more grace and in much better form.

This puzzled me because women are actually weaker than men.

Suddenly it dawned on my poor fogged mind that women were more graceful because they *had* to be!

In substance, not being able to depend on strength, it was necessary to learn the exercise precisely.

Accordingly in Judo as in gymnastics this principle is also true.

Too often men desirous of learning the Gentle Art are prone to exert their strength to obtain the desired result, consequently defeating their ends.

George Yoshida, instructor in the New York Dojo, once told me, it was necessary for him to "unlearn" most of the new recruits and often this took considerable time.

Sheer strength will occasionally overcome an opponent but this is not Judo and the victor has exerted about seventy-five per cent. of his strength unnecessarily.

The instruction of women in Judo, therefore, has this very important step eliminated. To defeat a stronger opponent, a woman of necessity must employ her wits and therefore she really learns Judo.

Being shorter in stature gives her added advantage in many throws, especially the spring hip throw.

On the mat, her limbs being shorter quite often give her the advantage of leverage.

But although girls play hockey, basketball and other strenuous games, they frown on Judo.

I intend to keep on with my campaign eventually to have all school girls take up the finest art in the world—Judo.

A VISIT TO THE DRESSING ROOMS

BY "FELLOW-MEMBER"

A few years ago, when I joined the Budokwai, you could walk round the club premises and although it must be admitted that you were not amazed by their tidyness, certainly you were not disgusted by the state in which you found them, and in fact we

were proud to bring friends along and initiate them into the secrets of our sport, Judo.

Unfortunately nowadays most of us are ashamed to show round friends or intending members. Outfits are left all over the place, chairs scattered everywhere and cigarette ends and old newspapers just thrown on to the floor. Surely this is unnecessary! Very little effort is required to replace chairs after use, use the ashtrays and waste paper baskets and hang up your Judo kit. Hangers and labels can be obtained from any member of the committee or the dojo steward on duty, and not only will the use of these articles assist to keep your outfit clear and dry but will even in future prevent you losing it altogether.

At one time it was a well-known fact that Budokwai members could leave money and valuables about with complete safety, but any Judo gear not hung up was certain to disappear. There was a reason for this and it was not because judoka have a habit of stealing odd Judo garments but because it was one of the unwritten rules of the Club that kit not replaced on its hanger was regarded as having been left out for the laundry. For some unfortunate reason this system was allowed to lapse with the result that the dressing rooms are in their present unpleasant state. Now it appears that you can leave both your kit and valuables about, but as far as the Judo gear is concerned, this must be changed. All members should take warning that in future it is proposed to regard all outfits, towels, shorts and similar items not actually placed on the coat-hangers provided as intended for the laundry, with the result that if an outfit is privately owned the owner will be without it for several weeks, and should it be one hired from the Budokwai it will have to be regarded as lost and the unfortunate judoka will have to hire another.

We all must remember, whether your outfit belongs to yourself or to the Club, that Judo kit is difficult to obtain and that this system is only to be put into operation once more to keep your own dressing-rooms tidy and give the cleaners a chance, thus protecting you from dirty surroundings and assisting you to keep clean the outfit you have to wear.

Please also co-operate with the Budokwai committee who have to do a great deal of the repairs and cleaning up themselves as the official cleaners only come about once a week. Similarly, it would assist greatly, and cut down overhead expenses if, when you are the last person to leave the premises, you ensured that the gas and electric fires were turned off and that the



lights are out and both doors locked. After all, it is OUR Club and it is up to us to keep it running smoothly and to look after its general well-being.

JUDO IN A BOYS' CLUB

by A.L.C.

Judo's increasing popularity amongst the young people of England is indicated by the frequent demand for it in youth clubs. One of the difficulties of satisfying this demand is the shortage of trained teachers prepared to undertake the work, very often without fee or other reward.

My own experiences—as a humble Red Belt—in a boys' club may be of interest to readers of the Bulletin. We are handicapped by a mat-space of only fifteen feet by ten with a sort of step running down the centre caused by difference in height of the mats. Thus Randori becomes a complex affair in which half our attention is devoted to avoiding being thrown by the step and half to avoiding being thrown by our opponents.

The lads vary in age from fourteen years to seventeen, and although one or two of them are keen on learning Judo scientifically they all agree that groundwork is the be-all and end-all of the subject.

I have long since given up general supervision and confine my attention to one person at a time, but even this produces no visible results. Perhaps my instructions enter the lad's subconscious and influence his Tsukuri from there.

We have had one serious accident—a broken leg—caused by some one who regarded Judo as a convenient excuse for demonstrating his superior strength and weight to the smaller boys. He has now left us together with other kindred spirits on whom the sight of a broken leg apparently had a sobering effect. The high spirits of these lads do not harmonise easily with the perseverance and practice needed in Judo, but by gilding the pill with plenty of "rough and tumble" I am in hopes that they will gradually learn *something*.

And after all, it's good exercise for them.



NAGE-NO-KATA

(continued from the last Bulletin)

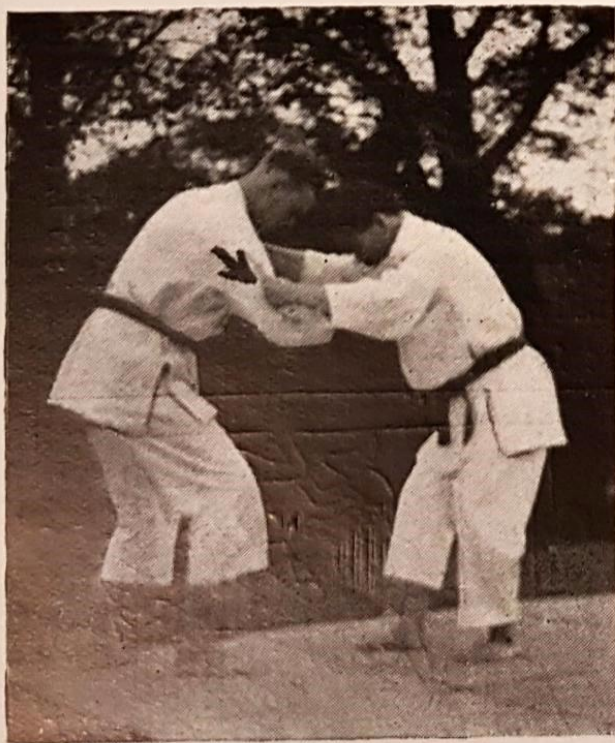
BY F. KAUERT (2nd Dan).

(U=UKE, receiver or attacker, T=TORI, taker or defender).

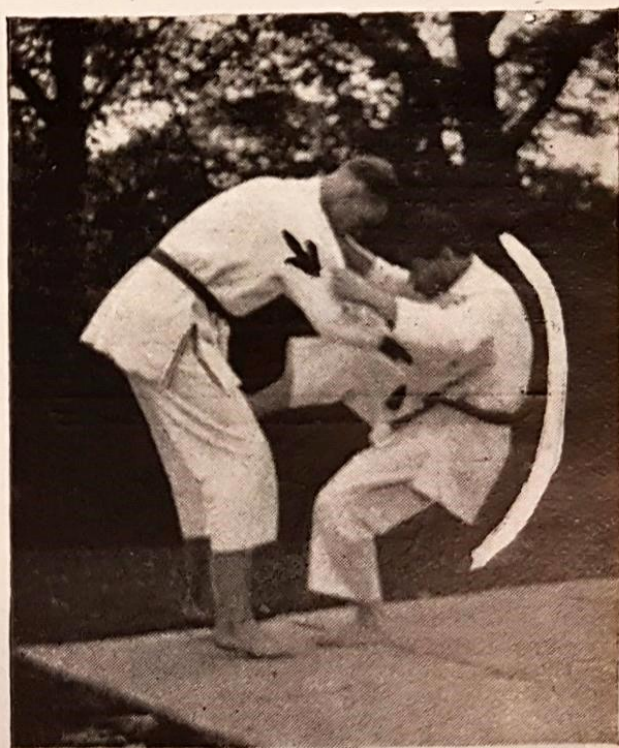
10. *Tomoe-nage*. Whirling throw or stomach throw.

Now we are in for the fourth series, body throws to the rear. U and T return to their position. After a pause, T advances towards U, while U waits at his post. As they get the normal contact, T pushes U, taking a step forward with his right foot. U bending his body back counters the push, then by moving his hips back curves his body forward and pushes T back, advancing his right foot. (Fig. 1.) T, yielding to U's pushing, falls on his back, bending his left knee-joint, the buttock touching the heel. At the same time, lifting his right foot, T applies the ball of the foot to U's abdomen, (Fig. 2.) then with a rolling motion straightens the right leg, and releases the holds on the jacket, throwing U over his head. U takes the throw with a rolling breakfall. (Fig. 3 and 4.)

T should be careful not to use his right leg forcibly. When the foot is placed at a place lower than the centre of gravity, it hardly needs force to complete the throw. U should take a wider step forward with his right foot, to the side of T's body, and dive over T's head, touching the mat with outstretched right hand. At the end of the throw, U and T should retain a constant watch on each other.



(Fig. 1.)



(Fig. 2.)



(Fig. 3.)



(Fig. 4.)

11. *Ura-nage*. Rear throw.

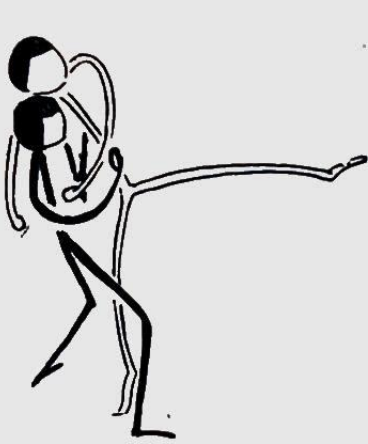
U returns to his base followed by T, but before T gets near enough to contact U, U strikes out with his right fist, aiming at the top of T's head. T, ducking under the blow, closes in, and presses the left side of his head against U's chest, at the same time placing his right hand to the front of U's body at the belt, the left, at the back above the belt, and obtaining a firm contact. His right foot is placed in the front and the left at the right back of U. (Fig. 5.) Then falling straight on his back, T throws U over his head.

The throw as described above is very dangerous, so in practice T should fall without a firm hold on U and push U over his head with his right hand. (Fig. 6.)

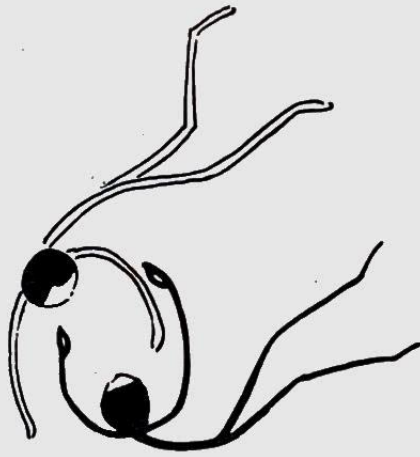
T should curve his body and roll as he falls. U should do the rolling breakfall as in the previous case.

12. *SUMI-GAISHI* (Corner turn).

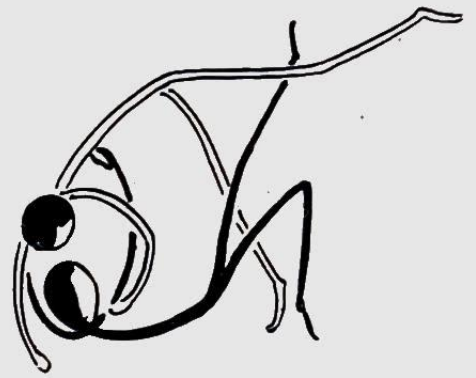
T follows U to U's base and both adopt a crouching posture, spreading feet widely apart, and contact each other with the left hand on the opponent's right arm, the right on the left shoulder blade, by passing it under the opponent's left arm. Then T pivoting on his right foot, turns his body to his left, describing an arc with his left foot, drawing U with him. T repeats this movement to his right pivoting on his left foot. On the third attempt by T, U resists by stiffening his body. This is the opening for Sumi-gaishi. T takes a short step forward under U's body and falls on his back, at the same



(Fig. 5)



(Fig. 6)



(Fig. 7)

time T lifts his right leg and applies his shin against the back, of U's thigh, and with a rolling motion, he pushes U over his head. (Fig. 7.) In making these movements it is very important for T not to lose the contact as he moves his left foot forward under U. U should tuck his chin well into his own chest in doing the rolling breakfall.

(To be continued.)

QUESTIONS AND ANSWERS

Question : What constitutes a face ?

Answer : Well, it's all a matter of opinion and we quite agree that some of the things one sees on the mat do make one wonder, but for the purpose of the contest rules a face is the area bounded by the lower edge of the jaw, the two ears and the line where the hair meets the forehead.

Question : A visitor to our dojo is causing us embarrassment. We cannot understand what he says and he does not appear to understand us, for he will not change for practice but continues to wear what appears to be a rough brown tweed suit. When practising he gets very excited and jumps up and down, and sometimes after uttering a shrill kiai, jumps up and swings about on the electric light. We do not like to offend him as we think he may be a visitor from one of the affiliated clubs.

Answer : The position appears to require a little tact. His behaviour suggests that he may be a member of the Budokwai in which case if your secretary asks him for a small donation you will probably never see him again.

CLUBS affiliated to THE BUDOKWAI

LONDON :

IMPERIAL COLLEGE JU-JUTSU CLUB : Prince Consort Road, South Kensington, S.W.7.

KING'S COLLEGE, LONDON, JUDO CLUB : King's College, Strand, W.C.

METROPOLITAN POLICE JUDO CLUB : Peel House, Westminster, S.W.1

OSRAM JUDOKWAI : Osram G.E.C. Social & Athletic Club, Osram Works, Brook Green, Hammersmith, W.6. (Dojo : Mon., Wed., Fri. evenings)

SOUTH LONDON JUDO SOCIETY : 32, St. Oswald's Place, Kennington Lane, S.E.11.

UNIVERSITY OF LONDON JUDO CLUB : c/o The Budokwai, 15, Lower Grosvenor Place, S.W.1.

WARWICK JUDO CLUB : Warwick Institute, Raneleigh Road, S.W.1.

BIRKENHEAD :

MERSEYSIDE JUDO SOCIETY : 7, Carlisle Street, Birkenhead. (Dojo : Mon. and Fri. 7-10 p.m.)

BIRMINGHAM :

B.A.I. JUDO CLUB : The Birmingham Athletic Institute, Severn Street, Birmingham. (Dojo : Tues. 7.30-8.30 p.m. Thurs. 6.30-8.30 p.m. Sat. 2.30-4.30 p.m.)

BLACKPOOL :

THE KEIDOKWAI (Blackpool Police) : Police Station, Blackpool.

BRISTOL :

JUDOKWAI-BRISTOL : 109, Pembroke Road, Clifton, Bristol, 8.
(Dojo : Tues. & Fri. evenings, University Athletic Union, Victoria Rooms, Clifton.)

CAMBRIDGE :

CAMBRIDGE UNIVERSITY JUDO CLUB : Grafton Street, Cambridge.

ELLESMERE PORT :

SHELL REFINING & MARKETING CO., LTD. JUDO CLUB : Shell Pavilion, Stannly Lane, Ellesmere Port, Wirral, Cheshire.

ESSEX :

ESSEX COUNTY CONSTABULARY : Staff Division Sports Club, Police Headquarters, Chelmsford.

FLEETWOOD :

FYLDE JUDO SOCIETY : c/o Mr. G. H. Platt, 7, Rossall Grange Lane, Fleetwood, Lancashire.

GRIMSBY :

KATHO-RYU JUDO CLUB : 262, Hainton Avenue, Grimsby.

LIVERPOOL :

LIVERPOOL UNIVERSITY JUDO CLUB : 12, Childwall Mount Road, Liverpool, 16. (Dojo : Wed. 6.30-9 p.m. term time only, University Gymnasium, Bedford St. North.)

CLUBS affiliated to THE BUDOKWAI (*contd.*)

MANCHESTER :

MANCHESTER UNIVERSITY JUDO CLUB : Burlington Street, Manchester.

MANCHESTER Y.M.C.A. JUDO CLUB : 56, Peter Street, Manchester.

OXFORD :

OXFORD UNIVERSITY JUDO CLUB : Oxford.

PLYMOUTH :

COMMANDOKWAI : c/o Sgt. R. H. Ainsworth, Sergeants' Mess, Commando Training School, Bickleigh, Nr. Plymouth.

SOUTH SHIELDS :

SOUTH SHIELDS JUDO CLUB : 22½, Burrow Street, South Shields.

WELWYN GARDEN CITY :

MURPHY RADIO SPORTS CLUB (JUDO SECTION) : Murphy Radio Ltd., Broadwater Road, Welwyn Garden City, Hertfordshire.

SCOTLAND :

EDINBURGH UNIVERSITY JUDO CLUB : Pollock Institute, 46, Pleasance, Edinburgh,

JUDOKWAI-EDINBURGH : 3A, Carlton Street, Edinburgh, 4.

FRANCE :

ASSOCIATION SPORTIVE, POLICE-PREFECTURE DE TOULOUSE : 13, Avenue Debat-Ponsan, Toulouse.

OLYMPE JUDO CLUB : 11, Rue des Lois, Toulouse.

UNION DES SPORTS DE COMBAT : 11, Rue du Faubourg Saint Martin, Paris, Xme.

HOLLAND :

JUDOKWAI-NEDERLAND : Laan van Meerdervoort 384, -'s-Gravenhage, Holland.